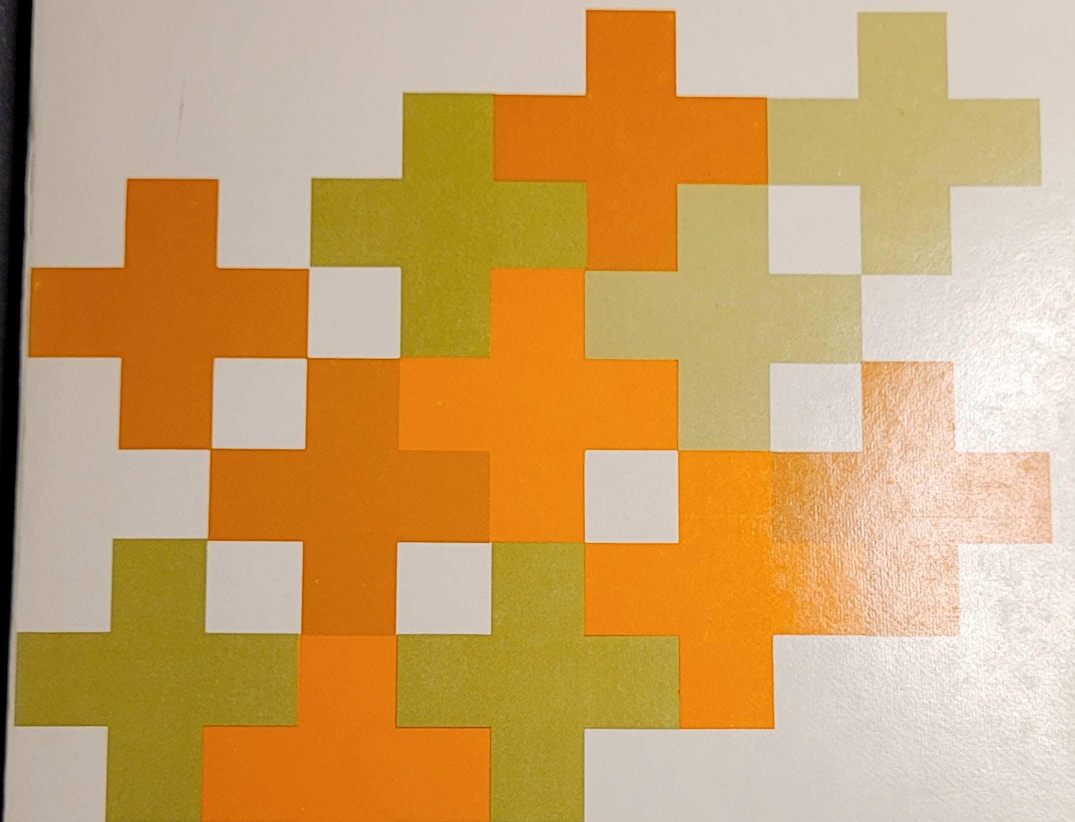

COURAGE

A JOURNAL OF HISTORY, THOUGHT AND ACTION

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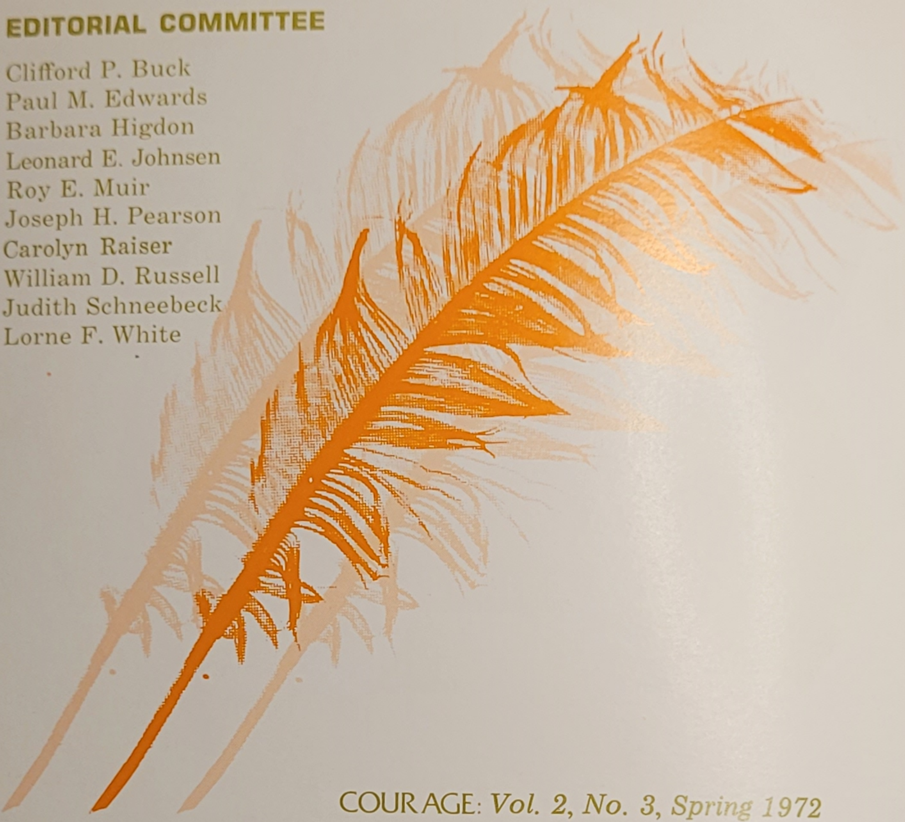

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EDITOR: William D. Russell

COPY EDITOR: Carolyn Raiser

ART DIRECTOR: Garry Hood

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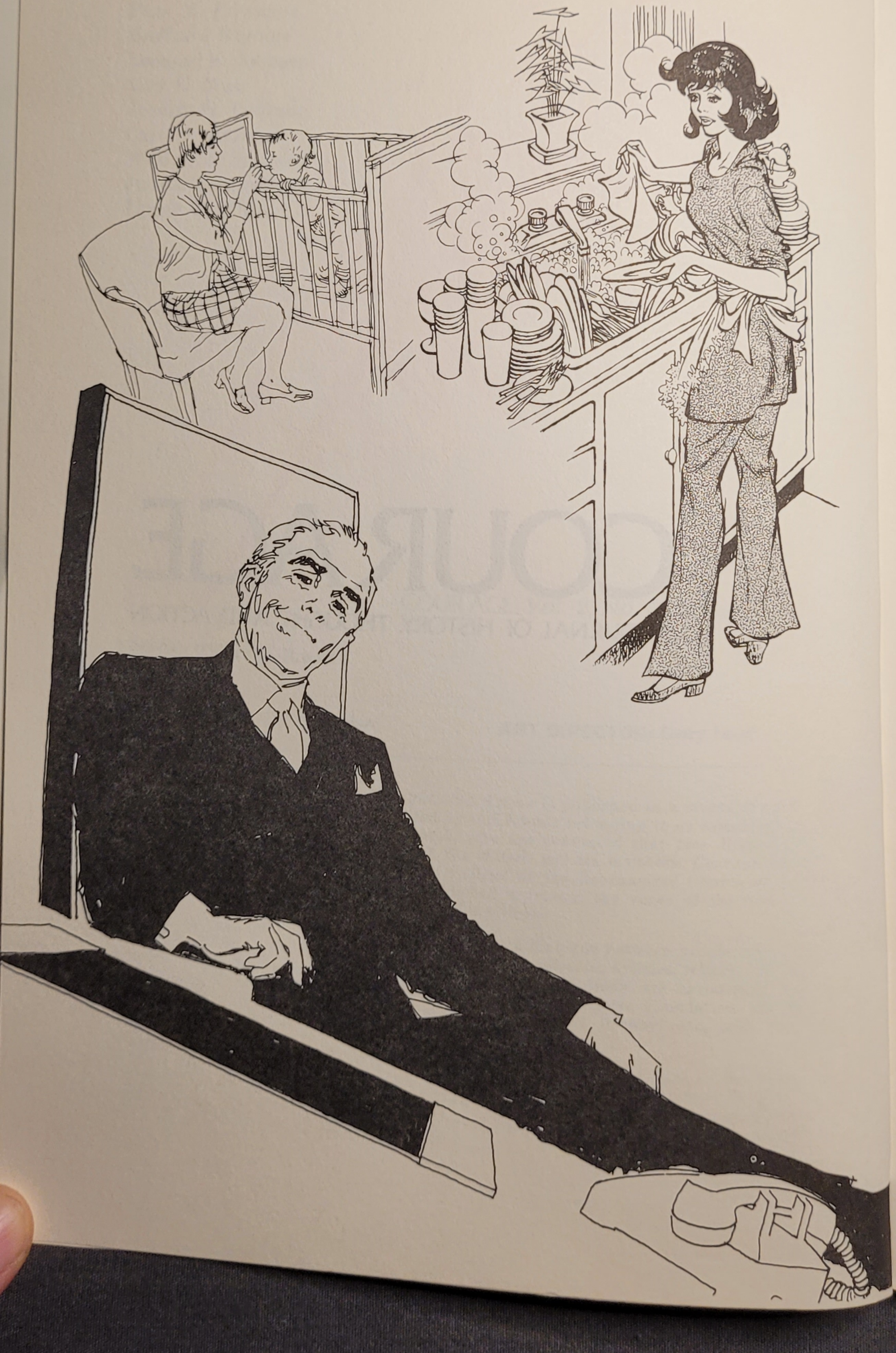

All Animals Are Equal: But Some Animals Are More Equal Than Others

Carolyn Raiser

If we really believe that all persons are equal, let's start making the necessary changes so that the Restoration movement reflects that belief.

Like Orwell's *Animal Farm* characters in the early stages of their new social order, most Reorganized Latter Day Saints probably think they believe that all animals are equal—human animals, that is. RLDS World Conference resolutions and Scriptures contain a surprising number of references to equality, considering that only in recent times has equality erupted as an important issue.[1]

The Scriptures repeatedly deny that God is a respecter of persons (D. and C. 1:6a, 38:4c) and use as object lessons those who do discriminate (D. and C. 38:5d; James 2:1-9). God denies "none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen, and all are alike unto God" (II Nephi 11:114-115). Galatians 3:27-29 is quite similar. Mosiah speaks of equality among men (Mosiah 11:153) as a desirable condition and urges, "Every man should have an equal chance throughout the land" (Mosiah 13:54), that everyone might participate in government and have the opportunity to shoulder responsibility. Genesis notes that God created man *and* woman in the godly image (Genesis 1:29, 6:9) as does *Doctrine and Covenants* 17:4.

Latter Day Saints have shown that they do not practice it. White men are more equal than black, red, or yellow men, upper- and middle-class men are more equal than lower-class men, priesthood members are more equal than nonpriesthood members, and—at the heart of the great cultural discrimination with which this paper deals—men are more equal than women.

Figures from the RLDS Department of Statistics show that since 1921 the percentage of women in the church has fluctuated between 55.3 percent and 58.7 percent. Further, women outnumber men in every age group.

How does the church treat the group which comprises over half of its membership and without whom it would not exist? Notice the chart on pages 49-50 of the *Handbook of Church Organization*[2] which outlines the administrative skeleton of the church. Some of the positions have to be occupied by priesthood, such as the First Presidency, Presiding Bishopric, Joint Council, Presiding Patriarch, Council of Twelve, Quorums of Seventy. Women are naturally excluded from these positions. However, in reading the *Handbook* I found nothing to indicate that the Directors of Program Planning, Program Services, or Administrative Services had to be priesthood members. Neither did I find anything which said that members of commissions had to be exclusively priesthood members.

I discovered that as of November 20, 1971, none of the directors were women. In fact, none of them were nonpriesthood members. None of the department heads were women (except for the Department of Women and the Broadcasting Department, in which a woman was acting director), and there were no nonpriesthood members among department heads except for the two women.[3]

Committee and commission membership revealed as woeful a tale. None of the twelve members of the Zionic Community Commission or the eleven members of the Evangelism Commission are women. There is one woman on the five-member Executive Planning Committee and one on the five-member Basic Beliefs Committee.

Look at the *1970 World Conference Minutes* and notice how many World Conference committee heads were women; then notice what committees were chaired by women. A check of the membership of the five committees and commissions mentioned in the Conference minutes reveals that out of a total of thirty-one people, only three were women.

And so it goes. Nothing in any church literature says that regional administrators have to be men or priesthood members, but how many aren't men and priesthood members? Nothing in church literature says that members of pastorates except for the branch presidents and presiding elders have to be men and priesthood members, but how many aren't? I'm not sure that anything in church literature says that appointees have to be men and priesthood members.

Nearly every responsible administrative position within the Reorganized Church of Jesus Christ of Latter Day Saints is occupied by a man, who is usually a priesthood member.

What about women, who constitute over half of the membership of the church? Where do they fit in? Some will say, "Women can vote in conferences at all levels." But do you realize how many decisions are administrative decisions? Women can't vote on those kinds of issues and they aren't in positions to make the decisions. Could it be that the church is an institution supported by women for men, at least with regard to power, structure, and authority?

There is no good reason why women and nonpriesthood men (in many respects nonpriesthood men have the status of women in the church) can't occupy some administrative positions at the World Church level. There is no good reason why women can't be members of pastorates at local levels. There is no good reason why women can't be regional administrators. There is no reason why women should not comprise at least half of the membership of commissions instead of the token membership they now have. (Think of all the appointees working in the Auditorium who would then be free to go into the mission field!) Frankly, I wonder if there's a good reason for women not being appointees. None of these recommendations would mean women in the priesthood—the mention of which causes red faces and boiling blood—since none of the positions specifically requires priesthood as a prerequisite for the job.

Or take World Conference. At the 1970 World Conference women constituted 36 percent of elected delegates. Add the ex officio votes (men) and women constituted only 28 percent of the total voting members.[4] Women, who make up over half of the church membership have barely one-fourth of the votes at World Conference. Certainly women help elect the delegates who go, but many of them have been so brainwashed that they vote almost exclusively for men. The Alabama, Western Colorado, Central Kansas, New Mexico Missionary, Southeast Ohio, and Philadelphia Metro districts elected a total of fifty delegates, all of whom were male. And nobody elects all of those ex officio voters.

To correct this unrepresentativeness concerning World Conference delegates I suggest that as a church we work out a system whereby stake and district women's leaders and members of stake and district women's councils could be allowed ex officio voting privileges at World Conference, as could local women's leaders. Or each geographical area could enumerate how many people with ex officio standing would be eligible to attend Conference and then allow for an equal number of women to be elected at the local conference and given ex officio status. (This in addition to the representative ratio we may have now or in the future.) However, the simplest thing might be to eliminate ex officio voting privileges altogether and encourage more representative voting for delegates at the local level.

I also suggest that we study the kinds of images we've projected in our church literature concerning what it means to be male and female. Some people doing a review of Methodist literature discovered interesting stereotypes about sex roles.[5] For example, in stories for children the little girl was afraid when she went into a new class and hung back by the door. Not the little boy, though. He went right in, joined the fun, and had a good time. Teacher had to help the little girl get her pennies out of her purse, but the little boy didn't need help. He was self-sufficient. The little girl needed help pulling the pumpkin out of the pumpkin patch, but the little boy could do it by himself.

Anyone who has had children or observed them knows these stereotypes based upon sex are inaccurate. Some little boys are shy and cry just as much when left as do some little girls. Some little boys need help getting money out of purses or pockets just as much as some little girls. Some little boys would need help pulling pumpkins and some little girls could manage it quite nicely alone. Such characteristics depend upon the child and his or her environment and are not characteristics based upon sex.

I can't help wondering how much unsound stereotyping based upon sex we may have presented to our children in the past. But this is something we can be alert to and correct. Hopefully the new church school material will not present such stereotypes.

Also, to help our children realize the multiplicity of things both sexes can do, we might encourage more men to be in the nursery and teach church school classes for children and we might extend to more women the opportunity to teach, direct, or convene adult classes. In addition, we might allow for both sexes to participate in different ways in the Sunday eleven o'clock meeting, Sunday evening activities, and prayer services. Yes, I've read the passages in the *Doctrine and Covenants* which suggest that priesthood members are supposed to preside at meetings. If you want a literal interpretation, however, you're going to run into problems. In many congregations priesthood members don't preside over the pre-church school worship. Nor do they preside over women's department meetings. And these meetings are just as official as eleven o'clock meetings, Sunday evening meetings, and prayer services, aren't they? Why not let women preside at these meetings as well as at women's meetings and pre-church school worship? Such action would undoubtedly help youth see that women, too, can capably serve in "prestigious" capacity, and it would also help women have positive models with which to identify.

Our hymnals and Three Standard Books abound with sex discrimination. Here the main fault lies with the English language. Women's inferior status in society is superbly yet for the most part unconsciously illustrated by English-speaking societies' language, in which *man* or *male* is the root of the word (hu*man*, wo*man*, fe*male*) and that denoting female is simply an appendage, much as women themselves are viewed—an appendage to the greater glory which is man. The generic use of words such as *man*, *men*, and *mankind* with which the hymnals overflow reflect our sex biases and help to perpetuate them. Hence, I suggest that we either invent new words, make use of neuter pronouns when we don't know the sex specifically referred to, or use words like *people*, *person*, *all*, and so forth. I also suggest that we make the changes in our hymnals wherever we can. For instance, instead of "The voice of God is calling its summons unto men," the words might read, "The voice of

God is calling its summons unto all." Granted, in some cases the words wouldn't rhyme, but we can live with that.

I also think editing the Three Standard Books and other church publications might be profitable. Let's replace words like *man*, *men*, or *mankind* every time they are used generically with words like *person*, *people*, *all*. If the words are really used generically, then such a shift shouldn't change the meaning; and the result might be a more positive self-image for women.

Some changes in the concept of the fatherhood of God should also be considered. God has stated that both women and men are created in godly likeness and image, which means that God is just as much mother as father, female as male. We have fallen into the patriarchal pit of referring to God as he, him, and Father, when in reality God must be either both sexes or neither sex. Why not begin to avoid assigning sex to God (speak of and refer to It) or try to develop another, more meaningful vocabulary to refer to a transcendent Deity?[6] Prayers would be addressed to God our creator, or God our parent, if we must still rely upon parent symbolism. Or we could begin to use both sexes in referring to God. Prayers would be addressed to God, our Mother and Father. The pronouns *she*, *hers*, and *her* could be used interchangeably with *he*, *his*, and *him*.

Admittedly, such changes sound awkward and even funny now, but that's because we're not used to them. As some have noted, it might be more accurate to refer to God the Mother as pregnant with life, creation, fertility.[7] (Jesus likened himself to a hen trying to gather her chicks.) Such a concept of God certainly has as much merit as God the Father, stern authority figure, ruler of the roost, and strict judge and disciplinarian, all of which are caught up in the patriarchal view of man's position and calling in life. The suggested changes would also have the advantage of helping women to identify with God and to realize that they, too, are an equal, valued, and valuable part of Her creation. Such an increasingly positive self-image could not help but make a difference in how women view themselves.

Thus far, I've avoided talking about women in the priesthood; but a people who profess to believe in equality and in a God who believes in equality and does not recognize distinctions of male and female must talk about why women aren't in the priesthood. There are a number of classic reasons offered for the omission. "God doesn't want women in the priesthood because He's never called them in the past. Christ came as a man, not a woman. Paul says women should be seen and not heard. Women are happy with the way things are; they don't want them changed. It's just not a woman's place."

"God doesn't want women in the priesthood because She's never called them in the past." In the first place, such a statement is not entirely correct. Prophetesses appeared in Old and New Testament events (Exodus 15:20, Judges 4:4; II Kings 22:14; Luke 2:36). Deborah was probably the outstanding one, who also evidently functioned as a judge. If we say that God called Old and New Testament prophets, then we'll also have to admit that he called and spoke through prophetesses. In addition, the New Testament contains a reference to a deaconess.[8] The New Testament also mentions Junia. Some interpret the passage as meaning Junia was an apostle while others suggest the passage may mean Junia was well known and respected by the apostles. If the first interpretation is accepted, what vistas open! For Junia (the way the name appears in the Inspired Version) is a feminine name.[9]

In the second place, such a position also denies that God has had to work with people within a cultural context; and our past cultural context—patriarchal in nature—simply has not allowed very many women to occupy positions of leadership and authority in what was considered "the man's world." The only thing it has allowed for is that women exist in subjugation to men. Sometimes God probably has a very difficult task in breaking through cultural conditioning to get people to listen to those She has called. And I imagine that through the ages it would have proven very difficult indeed for most men to accept women serving in priesthood capacity.[10]

Lastly, I find it hard to understand how people who claim to believe in the Restoration can offer up the past as justification for something continuing into the future, especially if that past action denies Scriptures which members of the Restoration profess to believe and resolutions which they've passed and profess to believe. For if all of the past which has led us to the present was satisfactory, then there's absolutely no need for a Restoration. Much of the beauty and genius of Christ's ministry and the Restoration movement is the promise and hope that we need not be bound by the evils of the past (the Fall, social injustice, discrimination, and so on) if we are ready to shoulder responsibility along with God for a social revolution and process called Zion. God hasn't succeeded in getting people to establish a lasting Zionic community upon earth *in the past*, but one of the hopes of the Restoration is for that lasting earthly Zionic process.

"Christ came as a man, not a woman." In light of Jewish history, what would have happened if Christ had come as a woman? Coming as a man, he at least got a hearing before they crucified him.

"Paul says women should be seen and not heard." I think on that particular issue Paul shouldn't have been heard either. Read what Paul had to say about men and women and slaves and decide whether or not Paul might have been somewhat prejudiced. Mary Daly suggests that Paul was very concerned about the church being accepted and as such bowed to cultural pressures to prohibit leadership roles for women.[11] Paul also said that women should wear long hair and keep their heads covered. Do women necessarily wear long hair or keep their heads covered today? So did Paul have the final word, or was he speaking and reacting out of personal experience and cultural conditioning? And how do you balance the few anti-women passages attributed to Paul and someone following in his footsteps with the many passages in all Three Standard Books on equality, God as no respecter of persons, God who made male and female in Her image, and God who sees no distinction between male and female? Paul himself, in Galatians (one of the letters definitely regarded as from his pen), wrote: "There is no such thing as Jew and Greek, slave and freeman, male and female; for you are all one person in Christ Jesus" (Gal. 3:28, 29, New English Bible).

"Women are happy with things the way they are; they don't want them changed." That argument always reminds me of the writings supporting slavery as an institution. People would say, "Slaves like being slaves. They're happy with their lot." Some slaves undoubtedly did accept their lot as not being all that bad. The certainties of slavery might have been more appealing for some than the uncertainties and responsibilities of freedom. However, in my opinion, that did not justify the status of slave or slavery as an institution. And recent historians have shown abundant evidence of slave discontent.

That most women seem to accept their position in life and in the church is probably more the result of a good conditioning job by society than because women are naturally born to be followers, subordinates, or second-class citizens. A few flukes escaped society's conditioning, however, and they aren't happy with the way things are; they want changes. They want to be able to participate fully in and give their considerable talents and abilities through the church to the world in Christian ministry.

"It's just not a woman's place." Scan the *Priesthood Manual* sometime for the qualifications for priesthood.[12] Priesthood members are supposed to be humble, patient, long-suffering, willing to sacrifice for others, and so on. Jesus, the epitome of priesthood, stressed the servant role and saw himself as servant. What qualities have we traditionally expected in women and asked them to develop? What qualities might women be said to abound in? Humility, patience, long-suffering, self-sacrifice, servanthood. Yet men are called to the priesthood for supposedly possessing such qualities, but not women. This smacks of a different kind of double standard—a religious double standard.

The general opinion is that women are more pious and religious than men. They attend church more; they support church activities more. Aren't piety and religiousness certainly desirable traits for church leaders? Then why are men, who are believed to be less pious and religious, the leaders instead of women?

What is the verdict? Do we believe that all are equal, or do we believe that some are more equal than others? If we believe that some are more equal than others, let's quit pretending otherwise. For the sake of honesty, if nothing else, let's delete Conference resolutions talking about equality and place in the historical sections of the books of Scripture those passages noting equality in the eyes of God. If we really believe that all persons are equal, let's start making the necessary changes so that the Restoration movement reflects that belief. Of course the changes won't be easy. Breaking away from patterns and attitudes which have grown comfortable, even if imprisoning, can be a painful, frustrating process. But if the process has the promise of bringing us closer to that dynamic Zion based on equality in the eyes of God, I for one, am willing to risk the pain and frustration.

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1. See especially General Conference Resolutions 171, 963, 995, and 1032.

2. First Presidency, *Handbook of Church Organization* (n.p.: n. pub., 1971), pp. 49-50.

3. This information was included in a letter from Fred L. Young, sent to me upon request, November 20, 1971.

4. Figures used to compile these totals were contained in a letter sent to me January 20, 1972, by Marjorie Troeh, Women's Ministry Consultant. She noted that the statistician lists 1,660 delegates, but in some cases the same person represented several different areas. Only 1,644 different people actually registered.

5. Sheila D. Collins, "Women and the Church: Poor Psychology, Worse Theology," *Christian Century*, LXXXVII (December 30, 1970), 1557-59.

6. For a good discussion of the need for a new vocabulary to refer to God see Mary Daly, "After the Death of God the Father," *Commonweal*, XCIV (March 12, 1971), 7-11.

7. "Feminist Scholars Criticize Male-Dominated Theology," *Christian Century*, LXXXVIII (May 26, 1971), 648.

8. This reference appears in the Revised Standard Version in reference to Phoebe (Rom. 16:1). For a discussion of the word *deaconess* and what it may have referred to, see "Deaconess," *The Interpreter's Dictionary of the Bible*, Vol. I (New York: Abingdon Press, 1962), p. 786, and explanatory notes in *The Interpreter's Bible* (New York: Abingdon-Cokesbury Press, 1954), pp. 654-56.

9. Some say the name may have been Junias, a masculine name. Others say Junia may be correct since the passage (Rom. 16:7) speaks of Andronicus and Junia, possibly husband and wife. For further discussion see explanatory notes, *The Interpreter's Bible*, pp. 658-59.

10. People who say women have never been called to the priesthood in the past may be misinterpreting what constituted "calling" and priesthood in the New Testament. Quite possibly people were not called to priesthood offices as such but lived lives reflecting a certain kind of authority. Thus authority came not from an office to which one was "called" but from the kind of life one lived. For more discussion refer to Geoffrey Spencer's article in *Courage*, Winter, 1972.

11. For an excellent analysis of Scriptures used to support anti-feminist philosophy, including statements of Paul, see Mary Daly, *The Church and the Second Sex* (New York: Harper and Row, publishers, 1968), pp. 32-42.

12. Reorganized Church of Jesus Christ of Latter Day Saints, *The Priesthood Manual* (Independence, Missouri: Herald Publishing House, 1964), pp. 9, 13, 16, 22, 37, 45-46, 49-50, 53.

Is Anything Really New? Some Historical Comparisons of Our Present and Our Past

Robert W. Richmond

I should like to draw some parallels which will indicate that, so far as people's actions are concerned, there is really very little new under the sun. I do not intend to be deeply philosophical, nor do I expect to reveal startling new discoveries in the story of our past. I wish, simply, to point out a few things which have taken place or which have been thought of, all illustrating that some subjects of concern and lengthy discussion in recent times have been discussed before.

What prompted me to do this was my personal reaction to the *unbending* critics of hair, campus protest, and pacifism (among other things). This does not mean that *I* condone all that has gone on recently any more than I would have condoned all that went on a century—or five centuries—ago, given a similar set of circumstances and a similar context.

Since I deplore violence (particularly if it reaches me), I am not supporting any building bombers any more than I support perpetrators of questionable military action in Southeast Asia. However I am tired of hearing people talk about the peaceful "good old days" and about how things like student unrest are solely a product of our times.

What happened at Kent State, Berkeley, Wisconsin, and Columbia was deplorable—and, of course, those exemplify the extreme view on both sides of the academe and its surrounding community fence. It's no wonder that people became upset. But you may remember that there has been great concern over protests against cafeteria food or dormitory regulations. There have been people amazed that students can feel schools and faculties are not really providing the services—in and out of the classroom—that tuition is supposed to buy. Many of the same Americans who deplore the so-called "ivory towers" of academicians deplore in turn the students who protest the ivory tower approach to learning. These critics have their prerogatives, but a better knowledge of history might help their understanding.

Certainly the medieval universities were not always models of sweetness and light. There were frequent clashes between students and townspeople at the seats of the great European schools in the twelfth and thirteenth centuries. Property was destroyed and people were seriously injured or killed. In 1238 a group of Oxford students, denied a visit with a papal legate, got into a melee, and one of them put an arrow through the legate's cook! One could cite innumerable other examples of European campus disorder through the nineteenth century including this reference, quoted in Volume I of the two-volume report, *Violence in America:*

> There was indiscipline and rebellion everywhere. At Winchester, in the late eighteenth century, the boys occupied the school for two days and hoisted the red flag. In 1818 two companies of troops with fixed bayonets had to be called in to suppress a rising of the pupils. At Rugby, the pupils set fire to their books and desks, and withdrew to an island which had to be taken by assault by the army. There were similar incidents at Eton.

To bring the subject closer to home we should consider some of the earlier happenings in American universities. In 1766 the "Great Butter Rebellion" occurred at Harvard—a product of increasing student complaints about the generally awful food served in the Harvard Commons. Peaceful objection was the first step; and when that did not work, the students embarked on a course of "violent, illegal and insulting proceedings" which took a month to quell. Students threatened to walk out and tutors were hissed and booed.

There was a document of protest produced in the form of biblical parody entitled the "Book of Harvard" which said, in part:

> 1. And it came to pass in the ninth Month, on the 23rd Day of the Month, the Sons of Harvard murmured and said,
>
> 2. Behold! bad and unwholesome Butter is served out unto us daily; now therefore let us depute Asa, the Scribe, to go unto our Rulers & seek Redress.
>
> 3. Then arose Asa, the Scribe, and went unto Belcher, the Ruler [Belcher Hancock, senior tutor, in charge of Commons], & said behold our Butter stinketh, and we cannot eat thereof; now give us, we pray thee, Butter that stinketh not.
>
> 4. And Belcher, the Ruler, said, trouble me not, but begone unto thine own place; but Asa obeyed him not.
>
> 5. So when Belcher and others of the Rulers departed, the Sons of Harvard clapped their Hands, & hissed & cried, aha! aha! . . . [It concluded:]
>
> 16. Afterwards the Rulers had many consultations, & determined to call together the great Sanhedrim [Overseers] of Harvard to consult with them.
>
> 17. So on the 10th Month, and on the 11th day of the Month the great Sanhedrim of Harvard met and caused Daniel to confess, and after Daniel many more were prevailed upon by the Threatenings of the members of the great Sanhedrim & confessed also.
>
> 18. So after this there were no more Murmurings in Harvard, but all was Peace and Quietness as it is to this Day!

Four decades later Harvard students were once again unhappy with the food; and while the protest was nonviolent, it led to the expulsion of three prominent young men, two of whom later served on the faculty. The participants in this "crisis" always referred to it as "The Rotten Cabbage Rebellion." Apparently another cause of complaint was "too liberal garnishing of maggots in the soup."

A group of students, all juniors, volunteered to call on the president and submit a sample of the concoction. Walter Channing carried the soup, his brother Edward Tyreel Channing stirred up the maggots with a ladle, and Richard Henry Dana acted as the spokesman. All three refused to apologize and were dismissed from Harvard. They were supported by their families, and Dana's father stated that he would have disowned his son had he acted otherwise. Sixty years later, including nearly 30 as dean of the medical school, Walter Channing was given his A.B. (1867). Dana got his in 1866 and E. T. Channing, although professor of rhetoric from 1819 to 1851, *never* received his bachelor's degree.

At New Haven, in 1841, fault on the sides of both local citizens and Yale students led to extensive rioting and the death of a city fireman. Yale had its complaints about food, too; and they rivaled the Harvard ones just mentioned.

So far as civil disobedience is concerned, there is no novelty in the happenings of the 1960's and 1970's. Students at Oberlin freed a fugitive slave in 1859, thereby breaking the law—law which they felt had no place in American democracy. At the University of California in 1911 one could find radical students exhorting their fellows to join the cause of Villa in Mexico so that oppression might be wiped out. Administrative office "sit-ins" happened long before our time, and college property was destroyed. Right or wrong, campus protests are anything but new.

We've gone full circle before and we'll undoubtedly do it again. Chancellor Zumberge of the University of Nebraska recently stated:

> We are sort of reliving history. . . . If I remember correctly, in the early days of the University of Bologna in the 11th century, the students ran the whole institution—hired and fired the professors. . . . But, gradually, it was recognized that for stability you couldn't leave the running of the university entirely to the students. . . .
>
> The situation shifted over the centuries until the students were out of the picture entirely. They were expected to be docile, and they were. They were expected to come to class, to join the fraternities, and to go to the dances—and that was about all. We know, of course, that that pattern has changed drastically. . . .

Dr. Zumberge pointed out that the impact of change in public feeling has carried over into the life and affairs of the universities, and at times it has brought violent reactions. However, he is of the opinion that student performance is becoming more stable.

"I think," he said, "that students are finding out that they will be listened to so long as they are rational in their approaches to the problem, so long as they don't insist that they have the only answers to the problems that face us and that are in need of solution, and so long as they are willing to conduct themselves like ladies and gentlemen and are willing to respect each other and respect the viewpoints of others, as they expect their elders to respect their viewpoints. I think we have a good thing going. . . ."

Perhaps Charles W. Eliot summed it up pretty well with this comment: "Education must be constantly adjusted to the spirit and interest of the age if it is not to fall into contempt."

While we're discussing protest, we might consider the hue and cry over the draft and Viet Nam. If anything's not new in America, it's protest over conscription and military involvement, although violence has been minimal heretofore. There were, of course, all those Americans who did not want to go to war with the Mother Country in 1775-76. There was tremendous opposition to the War of 1812 (and great hampering of that probably needless conflict); but violent civilian action took place only in Baltimore, Maryland, and Plymouth, Massachusetts.

A like number of Americans objected strenuously to the Mexican War, but again the objection was manifested primarily in vitriolic editorials and congressional name calling.

Unhappiness with the draft during the Civil War was a different story; and, in fact, there were violent anti-conscription activities in the Confederacy as well as in the North. Nothing that has appalled people in recent years can match the great draft riots in New York City in July of 1863.

At the beginning it was an insurrection against the political authority of the federal government (the Conscription and Enrollment Act). Protestors attacked public buildings and public officials, and they directed part of their anger at the rich—whose young men could hire a substitute for $300. They were worried that freed Negroes would upset the economic balance of the labor market and so there was anti-black violence. When the riots were over, the draft office and its records had been destroyed along with an armory and precinct police stations. Hundreds were dead—rioters, police, and innocent blacks. Bleeding Berrigans caused far less trouble for the federal government.

Much of the opposition to the Spanish-American War came not during the war itself but during its immediate aftermath, the Philippine Insurrection. The government and the armed forces were blasted by many for their "imperialism."

The draft was not viewed happily in 1917, and Woodrow Wilson hardly had unanimous approval for the course he followed prior to our actual entry into the first World War. There were great gatherings of anti-draft and anti-war Americans, even after German submarines had made clear what was happening to the United States and her neutrality. Most of the violence connected with the World War I homefront came from the ultra-patriotic who often vented their feelings on innocents.

There is nothing wrong with working for peace, and certainly efforts made along those lines did not originate with today's young people. After all, it is a basic tenet of the world's great religions; and I don't think the present peace symbol is "the track of the American chicken," as some bumper stickers proclaim. I firmly believe that 99.44 percent of our military personnel are the nation's greatest advocates of peace. My friends who are career military haven't the slightest desire to get shot or to shoot anyone else! I think blanket criticism of our military leadership is just as ridiculous as blanket criticism of "peace freaks."

One of the strongest American peace campaigns took place following the Civil War. For example, on October 9 and 10, 1867, the Universal Peace Society met in Boston and denounced war. One delegate urged the passage of a resolution which stated that the citizens of a state ought to renounce their allegiance if called upon by the government to engage in war. It was resolved that war "being a huge system of piracy, robbery and murder is foreign to the spirit of all good government and it is the duty of all men to refuse service to their government when they call upon them to kill their fellow men."

Certainly the hope for peace has occupied the thinking of much of this nation's capable leadership from the Revolution to the United United Nations, despite our occasional lapses into games of "hawk" and "dove." There have been times when we have been overly optimistic—Americans did really believe that the first World War was a war to end all wars—but by and large, unless directly attacked, our past has been more peaceful than warlike.

We have heard much of the horrors of war in connection with Viet Nam, and we have been told by some commentators that nothing like MyLai had ever taken place. More sagacious observers are aware that what happened at MyLai was not unique—it's happened from time immemorial. It need not have happened and it was wrong but it's happened before.

It happened in that other dirty little jungle war, the Philippine Insurrection; and it led to court-martial charges. On September 28, 1901, Co. C of the 9th U. S. Infantry was massacred at Balangiga on the island of Samar. American troops generally were being plagued by guerrilla fighters who weren't politically sophisticated but who did have the idea that U. S. rule might not suit them any better than Spanish rule had.

General Jacob Smith was assigned the unenviable job of pacifying Samar, and he decided to do a thorough job. He ordered all civilians out of the interior and he penned them up in the coastal towns. He is reported to have said, "I want no prisoners. I wish you to kill and burn; the more you burn and kill the better it will please me." All who had not surrendered and were capable of carrying arms were to be shot.

"Who is capable?" was the question asked by Maj. L. W. T. Waller of the Marine Corps. Smith's reply indicated that he meant anyone over the age of ten. One authority states that "the major executed his orders more or less to the letter and within six months Samar was as quiet as a cemetery."

A great many Filipinos died in the pacification of Samar, so many that an investigation was made and Major Waller, General Smith, and a Marine lieutenant named J. H. A. Day were brought before courts-martial. All were acquitted, partly because blame was difficult to place. However, the cases were reviewed by General Chaffee, and he was anything but happy with the situation.

Smith had testified at Waller's trial that he did not give Waller complete power over life and death. Everybody testified that Waller had not been himself when he gave orders to Day for what might be termed legalized murder. General Chaffee said that Day should have disobeyed Waller's orders and that Waller should have talked again to Smith, for the general's orders to Waller were only oral. Since murder had been charged and acquittal gained, the court could not be reconvened to try lesser charges. However, the military careers of all three officers were at an end.

President Theodore Roosevelt and Secretary of War Elihu Root issued statements concerning General Smith, and the President retired him. An official statement from Washington said that Smith was "guilty of conduct to the prejudice of good order and military discipline."

So, in unhappy undeclared war, where it is difficult to determine who is friend or foe, people die unnecessarily and officers stand trial. In 1902 they were named Day, Waller, and Smith. At a later time they were called Calley, Medina, and Henderson.

One can list, interminably, incidents involving murder which needn't have taken place from the ancient civilizations to the twentieth century. There are a number of examples in American Indian history beginning with the massacre of Raritans by settlers in New Netherland in 1643. We can take it through the remnants of King Phillip's Wampanoags to Sand Creek in 1864 to Wounded Knee in 1890, with some stops along the way.

We can also consider Indians killing settlers, British troops killing another kind of Indian (and vice versa). It goes on *ad nauseum;* but as Andrew Rolle wrote in the *Journal of American History* recently, "man's inhumanity to man is endemic."

We can look at woman's liberation and find that the vituperation of the 1970's can scarcely match that of a century ago. The new writers and publications that attack the male chauvinist speak no more bitterly and make no more noise than Victoria Woodhull, Susan B. Anthony, and Lucy Stone, or of the nineteenth century females who followed them. Some people today are incensed by the "lib" proponents. They should have listened to the above-mentioned females. They really would have flipped!

Communal living is a big hang-up among "normal" Americans today. So what else is new? The book of Acts, in that straightest of published works, the New Testament, outlines communism in its purest form in the second chapter: "All that believed were together, and had all things in common; and sold their possessions and goods, and parted them to all men, as every man had need."

Thirty or more communities of Hutterites—one of the Anabaptist offshoots of more orthodox Protestantism—live today in South Dakota alone, abiding by this belief, and there are many others. I see no reason to support the right of a Manson to lead a group anywhere; but maybe those people who feel that communal living—with honorable marriages, legitimate children, and a genuine concern for each other—aren't so odd after all. What was Silkville in the Kansas of the 1870's, New Harmony, Indiana, or Brook Farm, with its distinguished participants, but efforts at utopian communal living?

We could go through more things along these lines. For example, St. Louis police in 1872 were being referred to as pigs. And, at the same time, the Davenport, Iowa, school board was worrying about the opium available to local students. We could spend time on the Peace Democrats in Ohio in 1863—commonly referred to as traitorous "Copperheads" in most historical accounts of the period. We could consider the New York police department scandals of the turn of the century when certain patrolmen gave incriminating testimony about precinct officers on the take. Sound familiar? Remember the recent PX scandals in Viet Nam? There were commissary scandals in the Philippines in 1901. There's always someone looking for an easy way to make a buck, in uniform or out.

Veterans against the war in Viet Nam have been prominently in the news. But haven't veterans often spoken strongly against war? They were not violent and they did not seize the Statue of Liberty; but the works of John Dos Passos, Ernest Hemingway, and Erich Maria Remarque expressed an anti-war sentiment that's pretty hard to match.

There were millions of Americans appalled by the march of the poor on Washington; and life in Resurrection City *was* appalling, as were the conditions which drove some people to make the march. But people forgot—if they'd ever known—that there was a bonus march on Washington in 1932 which was regulated by bayonets and which drew sympathy. And there was a march planned by poor blacks for 1941 which was forestalled only because Franklin D. Roosevelt finally came through with the push for a Fair Employment Practices Act. The poor have marched before, and they may well march again.

Finally, we have seen the black man in the ghetto rise up and do violence. The recent horrors of Watts and Detroit can only be considered in relation to the race riots of our past when whites were the principal attackers—Springfield, Ohio, 1908; Washington and Chicago, 1919; Tulsa, 1921; and Detroit, 1942—to name a few.

Now I should like to look at the other side of the coin a little bit. As much as I sympathize with concerned people today—young or old—I think maybe we should consider that some ideas on the *positive* side are not unique.

Ecology and the environment are very big today, and rightly so. But, the ideas aren't new. In 1912, Theodore Roosevelt said, "Watersheds are still being denuded. Fertile valleys and industrial cities below such watersheds still suffer from erosion and floods. We are still liquidating our forest capital; still cutting our accessible forests faster than they are being replaced." And long before that editors on the Great Plains were pointing out that the planting of trees was vital to the nation's future.

As far as the environment is concerned, maybe the young place the blame wrongly at times. It's not entirely government's fault or the generation gap. There are American youth throwing out beer cans, too, and young executives involved in industrial firms that help make streams and lakes die. The "establishment" is not always a generation away, and concern about pollution or decimation of our natural resources has been around for a long time.

Prison reform is of prime concern today. More than a century ago there was evidence (easily documented) that good people, with a sense of humanity, were concerned. There were riots and there were editorials. There was not the photo coverage of *Life*, *Time*, and *Newsweek*. The concern is not recent—nor is the problem. Perhaps there was no Attica, but is all the criticism properly placed today? Do we condemn the guards, or Nelson Rockefeller, or the prison system? Or do we condemn the same thing thinking Americans of one hundred years ago condemned—*people* in general, whether they be politicians or the omnipresent "common citizenry," whose apathy so often transcends humanity?

A recent best seller, *Bury My Heart at Wounded Knee* by Dee Brown, is a good book; and its historical errors or misconceptions are not major. I first met the author several years ago, and I'm glad that he's hit it big on the book market. But some reviewers and buyers think Mr. Brown has discovered Indians and the fact that they often got the short end of the stick. I don't think that Brown thinks he's discovered Indians, for he's been writing history too long. This fact of life about the Indians and their tribulations has been pointed out before—by Helen Hunt Jackson in *A Century of Dishonor* (1881) and by Hamlin Garland in *Captain of the Gray Horse Troop* (1902) to name only two.

One must always remember that Indians displaced more Indians than did the U. S. Army. Some tribes joined the army to get even with other tribes—like the Crows who fought the Sioux and Cheyenne. Too, Indians found it difficult to unite against the common enemy, the white man; witness the failures of Pontiac and Tecumseh in their efforts at confederation. If you saw or read *Little Big Man*, you'll surely remember the references to "the human beings." Most tribes viewed themselves in that way—whether they were opposing white men or red men. It did not do anything for their unification.

And then there's Ralph Nader and the other consumer defenders. They've done some admirable research and made valid criticisms; but those who think they're the first never read Frank Norris, Ida Tarbell, Lincoln Steffens, or Upton Sinclair. The engineering shortcomings of a Corvair may be a more sophisticated problem than a filthy packing plant, but the Nader concern is no more innovative than that of the old Muckrakers.

One final old argument considered new by some—equal representation in state and national legislative bodies—should be mentioned. Federalists and Republicans debated the question at the beginning of our national period. Before that, Englishmen screamed about rotten boroughs. After all, a common term in our language—gerrymandering—dates from the early nineteenth century when a politician from Massachusetts believed that most of the votes in Congress should come from the Eastern seaboard and other more astute politicians disagreed. Yet there are those who would have us believe that the idea of "one man, one vote" is new and still others who can yet believe in Elbridge Gerry's kind of reasoning.

We are people living in a country with an often violent past. We've dumped tea in Boston harbor; hanged people under the "law and order" guise of vigilantes; protested paper money and tax policies with Daniel Shays and whiskey-making frontier farmers; mobbed Catholics, Mormons, and Chinese; and indulged in the great labor difficulties from Pullman to Cripple Creek to Detroit. None of it's been very pretty. But we need not dwell on that. We should look beyond violence—past and present—to something more satisfying.

Ramsey Clark, in the preface to Irving Sloan's *Our Violent Past* (1970), says: "Violence is the antithesis of human dignity. . . . It demeans both the worth of the individual and the civilizing influence of compassion." Clark adds that group violence in America has played a minor role as a direct force for change. Its effect came not from the power it applied but from the message it carried.

Sometimes the dramatic is necessary to effect change, but sometimes the dramatic only brings home that it's a repeat performance. When we consider the present, let us never ignore the past. Maybe it will take us a couple of times around to recognize man's repetitiveness, but maybe we'll learn something. "What is past is prologue"—an old cliché, but true. D. H. Lawrence once wrote, "Unless through us the future takes place we are death only."

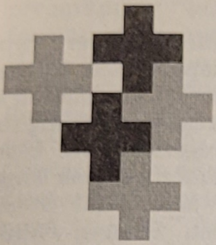
Robert W. Richmond is State Archivist for the Kansas State Historical Society in Topeka, Kansas.

Wednesday, 3:20 A.M.

The heavy whine of quiet
chokes the air
weighted, drowsy—
I sit staring at bells
hanging from a doorknob
like smothered songbirds.
The door must open
before they sing.

I'd rather be warm

Mark Nelson



The Reflections of an Old Devotee

Evan V. Shute, F.R.C.S.(C)

It is now 56 years since I joined the Reorganized Church of Jesus Christ of Latter Day Saints. In that time I have written for its periodicals, lectured to its congregations and reunions and organizations of various types, talked to its Conferences, served on its committees locally and in broader connotations, written scores of letters containing suggestions and criticism to its officers at all levels, taken my turn in its pulpits, sequentially presided over three congregations, and generally made and paid my way through its grades of membership to sit finally in its Quorum of High Priests. Thus I have some "in" background, perhaps as much as will ever be mine, for any meandering comment I may have to offer. Needless to add, I have met and known many of the church's leading figures and I have seen them in action. Some things come to mind, out of all this, that perhaps I should share with other interested and devoted members, though I am well aware they could never see the light except in *Courage* and given that boldness of which I have often been accused.

Documents

Periodically, usually at Conference time only (since God speaks "on the record" only to his thousands and by appointment at the Centre Place), we have documents on church policy and objectives presented to us as "revelations." These duly enter our Scriptures after some debate that is slightly casual, since the scales are already weighted in their favour. For many decades now these have had very trivial content. One infers from them that God is interested only in naming two more apostles or bishops to replace resignations he calls for, and that he pays no moment of attention to pollution, overpopulation, racial strife, city problems, and such. Does God have no perspective, or does He not care about venereal disease or murders or Asian wars? Does he deal only with his church at Conference as it periodically scrutinizes its navel? But I must go on.

World Conferences

I would say a word on our biennial Conferences. Once every two years thousands of us from all over gather at Independence, to the horror of its restaurants and traffic police, to transact the church's business, receive "documents," discuss motions already beginning to drop out of the clouds upon the church's congregations. We hear reports and preaching, witness a few religious ceremonies, hear long prayers in languages few but God understand among all those present, and pretend that we are real brethren to non-white, non-American, non-tithing, even polygamous converts from overseas, all huddled together at that grand initial communion service.

This service is a great spectacle, convincing many that we have numbers of believers about us (for once in our lives) and that these are one in God's blood and body at last. We may disagree violently all the rest of the week and try all the little tricks mentioned in the Rules of Order to outfox each other—but for an hour we "remember Him that they may always have His spirit to be with them." There is no dialogue because no time or place can be allotted to it. No testimonies are heard, nor are desperate pleas made that God grant us wisdom and light; we merely sit, eat, drink, and listen. Is this the best we can do with that morning when all the church is fasting and praying and yearning for the heavens to open? Is this good *custom*, which has some minor value, to be permanently fastened upon us?

Costs

The cost of Conference in money and time must be staggering. Let me propose the crudest figures on it. Perhaps there are 5,000 visitors for Conference week (8 to 10 days now). Each spends $300 for that week = $1,500,000. For that he buys 3 hours of discussion each afternoon for 7 days = 21 hours, each hour costing $7,500 *or much more;* for I have overlooked here the cost to local people, the hours of pre-Conference study and discussion by hordes of church officials at home and abroad, the trips they make, their telephone calls, their secretaries and stationery, all the work put to one side, all their overtime. Anyhow, each 15-minute period of business time at Conference costs us $1,900 or *much more.* Is the debate we hear worth it? Is the address by the Mayor of Independence worth it? Could we do more and talk less?

Already the first resolutions to be discussed in 1972 are coming in the mail. How dreadful they are! Is God, and are we, to spend time on such drivel? Does it matter if unschooled and simple men in the hills of northern India have several housekeepers when North Viet Nam and its children are being burned by napalm and our rivers are reeking with filth and dangerous metals and our streets are haunted by thugs and rapists? Do we have no more sense of proportion left in us in the parlous world of 1972 to 2000?

Is this Conference going to spend two of its seven precious days (very expensive days, too) on revising the rules of "silence"? Usually we do just this sort of thing on our opening days, leaving a mountain of unfinished business till the last day when it is safely and precipitously "tabled" or thrown into the lap of the First Presidency for any study and action they see fit or to disappear. All this is good if we can do no better. But, in effect, such procedure nullifies our democratic rights and leaves everything in the control of the Presidency. This triumvirate has never been a democracy and often needs the checks and balances built in by the law and around which Conference is nominally constructed. Our abdication of our right to discuss and conclude our discussion simply is not common sense. We need "closure" for unduly long debates, quicker votes and decisions, and some weighing of the value of various resolutions being considered according to their significance to God and the members and all people.

Will we continue to deal in such trivia that no one outside our membership and a few bored citizens of Independence will feel we achieve anything more significant to help a desperate and despairing world than if we had come to elect another Mayor of Andorra or welcome a new child of Her Grace of Monaco?

Should Conferences be all work and no frills? Should different Conferences be held at other times for worship and meditation, to hear new hymns and to audit missionary reports and Book of Mormon lectures? Does not the very pressure of membership and business already compel this?

The Nephite Scriptures and Doctrine and Covenants

Both of these legs of our tripod are shaky; but shall we leave them thus or make them more presentable? We seem able to have stained glass for the Stone Church but no proper presentation for the *Doctrine and Covenants!* If these books are divine, why present them to the critical public in such poor language? Good, grammatical versions in Spanish and Korean are prepared but none in English, merely because Joseph Smith had such poor schooling in early Vermont and frontier New York. Have you ever tried to use the Nephite Scriptures for responsive reading? If you have, did you notice all the 7th grade children present wondering at its language? We have long had revision committees, even in 1837 and 1886 and 1906—several of more recent date, indeed. All these did an inadequate job until the current one began its work. It has now withered on the vine, which is a great pity and must make the Lord weep. It actually did place Ether first, made reasonable sequence of the Mormon-Moroni mixture, and cut Alma into its proper divisions, as someone did with Kings and Corinthians once on a time. There is a certain responsibility to God here that we have long ignored. We should keep his jewels shining and not shabby.

For a long time, even in President Israel's day, we have had preliminary discussions, initiated by the Presidency, to revise the D. and C. It is obviously time for some major surgery there. We talk of it, then back off because some members even older than I have their feet in cement as they "cling to the rod of iron," would be offended by such heresy, and might beat us over the head with those maledictions that only the very righteous can muster. I feel that we diminish the Lord and shame ourselves when we let well-intentioned ignorance palsy our best initiatives. Boats were ever built to be rocked, from Jared's time to this.

Perhaps more of us should have read *Man Across the Sea, the Problem of Pre-Columbian Contacts*, University of Texas Press, Austin, 1971 (the papers of a recent Santa Fe Symposium). Scientists come closer and closer to Heyerdahl's (and Joseph's) view.

Chain of Command

Like any other army the People of God suffer under a "chain of command." There are many grades of officers running up to the three Field Marshals at the top. One of these grades is the High Priest. When I attained this prime rank, I did not realize that it was my burial permit, merely undated. It compares well with the rank of evangelist given to those who have been apostles—and would like to remain apostles. I thought it was a kind of LL.D. Instead, I found it was better expressed in terms of a law that Parkinson forgot to elucidate, namely, 1 A.H.P. = or exceeds 5 L.H.P. (one appointee High Priest equals or overrules 5 local High Priests). Only the appointee High Priest is generally competent and trustworthy. It is the *appointee* High Priest who knows more about real estate than local realtors, more about money than local bankers, more about music than local musicians. He just *knows*, by an inspiration which other High Priests are denied.

I have run into this situation headlong on at least two occasions. Once I took an option on a wonderful stretch of lakeshore for our local reunions. I tried to get one of our top officials to look at it when he was in the area. But he had to attend Rotary and could not even look at our beach. I was chilled, but at least I learned how much reunion grounds really mattered. I lost my option. We will never again find a like piece of beach on the Great Lakes. I "lay down and bled a while, then rose to fight again."

Curiously, I got a second chance, so unique a farm on a river that a large group of us bought it to give to the church. For six months we could not get the regional appointees even to look at it. When they did, they promptly condemned it; and the church bought another farm. You should just see that alternative purchase! We sold ours. Again "I lay down to bleed a while, then rose to tithe no more."

Yes, 1 A.H.P. equals and overrules 5 local High Priests.

Appointees come and go every four years or so. But their decisions bind local members forever, long after they have forgotten us completely in the meteoric pace of their distant careers. Local people know local needs, opportunities, and customs. It's a pity those skills mean nothing in the chain of command increasingly entrenched in our midst while we utter such a resounding word as "decentralization."

Contemporary Problems

Has the church of our day lost touch with reality?

Nonsense! Look at our medical mission to Haiti, you say. Yes, this is good. But I note that we were the twenty-fifth church to join the medical missions council there! Running twenty-fifth would never win an Olympic medal—or prove divine guidance.

We talk of that bugaboo polygamy in small Indian hill tribes or in Nigeria far away. What do we do about sequential polygamy rampant throughout the whole Western World, including ourselves? Here is a beam in our own eyes that we ignore.

I proposed the idea on Ministry to the Unmarried that flowered in Better Selections, Inc. The church publications took its advertisements and the church held a meeting of unmarrieds at Lamoni last year. Another is planned for this summer. These were good moves which should have had the universal support of the ministry and of all the church's women at least. But those already lucky enough to be married well merely leered or offered up *quiet* prayers of thankfulness. This project was more important than anything else the Women's Department could possibly sponsor. It was a modern answer (by computer) to the church's most conspicuous case of measles. Shame on the female membership that they could not see this and realize what they could do to help the widow and the friendless, the lonely and the diffident, the abandoned mother and breadwinner!

I hear of hijacked planes, mugging on the streets, bombs, rape, core ghettoes, traffic dangers, and our civil war almost as ubiquitous as in Northern Ireland. I read an editorial in the *Lancet*, for November 6, 1971, called "The Human Predicament." It spells out the medical details on starvation and the 20 millions it claims annually. "Hundreds of millions more people are going to starve to death before this decade is out," it says. The need for population control is frightening. We must come to zero population growth *at once.* Meantime our resources are being exhausted at a "torrential rate." What a chance for us to pray to God about our leadership role in a world going madly down the slope for the way out that no man can see, for God's help as we approach chaos! Could we take time out from debates on "silence" procedures to make a resounding noise for God in the world—the "god spell" or "gospel"? Once again I am reminded of a little known equation of Parkinson's, e.g. one church + God = 55 percent plus. But who can solve one lukewarm church + God = ?

On Being Saints

To be a Saint is to make a resounding claim. The primitive Christian church forced the new convert to spend several years as a catechumen before assuming the role of a full-fledged member. Perhaps we should, too, for it's obvious that many of our members are legally that but have little claim to the title otherwise.

First we should be Christians, sisters and brothers of the Dr. Albert Schweitzers, Dr. Bob McClures of this world. Some of us might be able to refine that status still further and become real Saints. But I believe that unless saintliness is pretty obvious it's not saintliness at all. And most of us stop with being nominal Christians, with very unchristian attitudes toward race, money, forgiveness, and tolerance. Just watch the next Conference to see if many Christians attend and take part. How many of these will be saintly?

Could we be Christians? One of the tender items involved is the communion. Ordinarily our custom is to restrict our communion to R.L.D.S.—for which there is some reason. But how many of our isolated members would never take communion in their whole lives unless with Methodists and Episcopalians? There is a place for what I call the "half-communion" for Christians who take it after "meeting" and on the "remembering" and realization of Jesus' sacrifice. The minister may lack "authority" but God loves him. Let us reconsider our prideful, selfish, and insulting views on communion. This is one of the things our nonmember friends most resent about us. It always hurts me to deny bread and wine to a better person than I am.

Zion

No comment! Our most difficult doctrine! Knowing how hard it is to convert a person, oneself, to the life of the saint, I realize that only God can convince a city. Perhaps people have defeated and resisted Jesus for so long that now God *must* demonstrate his omnipotence thus. I believe that only God can do it and that until he does so we have him finally defeated. Hence I believe that he must and will build this *urbs Dei* with or without us. But I hope *with* the help of a church majority. Meantime I am well content to live on the periphery, in another land, seeing the gospel scheme with a different perspective and hope. But I remember that it has been said that only the one who attempts the ridiculous will achieve the impossible.

Promoter

Our church policy needs a "loyal opposition" very badly. The Roman church has its Promoter of the Faith to criticize freely and at length the claims of those about to be beatified or made "saints." Without such an attorney the judges can hear only half the evidence. In Canada as in Great Britain the government pays a salary to the leader of Her Majesty's "Loyal Opposition." It is his vigorous role to criticize freely and resoundingly. Only thus is equity arrived at and justice and truth served.

Our church hierarchy needs such critics. Otherwise they tend to hear only what it is expected they want to hear. Criticism of their plans or views they rarely get—unless the Auditorium is well "bugged." If anyone should become too vocal in this role, he might find himself transferred or sent out to the boondocks. Hence the need of a journal like *Courage*. It says much that the members and officers of the church are apt to hear in no other way.

Once, at a Lamoni meeting, I asked out loud how long I would last as an appointee. Silence! I answered my own question. "Two weeks!" No dissenting voices still! I realized I had probably exaggerated, of course.

I feel as I never did before how apt the name of this journal is.

Joseph's Church

I think I lived too late. I should have joined Joseph's church 140 years ago. Joseph's grammar began poorly although it ended better; his real estate sense was not the best; he took on too large a role for twenty-four-hour days; he made foul friends and kept them too long; he learned to lean on a Legion rather than on God; he spoke too often and so he said too much. He got lost in pseudo-archaeology and theology. He was awesomely lonesome. He occasionally moved too fast, as with Oliver. But he was a huge figure, able to dwarf even a giant of a man like Brigham. He had the world outlook. He proclaimed prodigious social ideals. He literally moved heaven and earth. He certainly was the mouthpiece of God much of the time in his brief life. He was a man I could have loved and followed. Unfortunately his ablest followers went east and west—and stayed there.

I pray every day for Joseph's church, Joseph's books, Joseph's prophetic visions, Joseph's ideas and ideals, Joseph's *courage*.

But I may have lived too late. It's a tormenting thought. For only the advent of Jesus can save our world now. And I pause to look at my grandchildren.

The Positives of the Saint

Like all the institutions of man the church leaves much to be desired. Like all the schemes of God the church keeps a residue of godliness man seems unable to eradicate.

I think of our communions which, if accompanied by a brief prayer service and a lively testimony, are moving and "right."

I am struck by the logic of the five Principles if we regard them as basic only and not the whole duty and belief of man.

I recall that we have already lasted about as long as the primitive church without too much dilution and loss of distinctives. Our marriage morality was always superior to its apostolic model. The world creeps in on us now more slowly than the Roman Empire did, although we have made a much smaller imprint on the thought and hope of our time.

I believe in the principle of the Prophet. He was never needed more. Prophets differ, as persons must. The "hot line" to God is still a necessity and more so now than yesterday.

I believe in our Scriptures. The Nephite Scriptures still impress me with the change of literary style from book to book. Any writer recognizes at once that this was the work of many hands, none being Joseph's. One cannot adopt several writing styles. Set in their historical background the "caractors" are very significant. I look forward some day to the appearance of the "sealed book" among us. The best sections of the *Doctrine and Covenants* are inimitable, as are the inserts in the Inspired Version and its valuable corrections.

I recall how the warnings of 1830 and later seemed needless and nonsensical in their day but have become menacing in our generation. Now no one looks past 2000 cheerfully. Our name alone is one of our great prophecies.

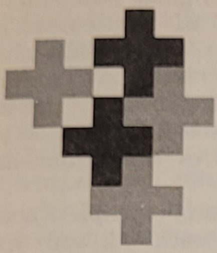
I recall the miracles I have known, and, being a medical skeptic and trained in a hard postgraduate school, these mean more to me than to most members. I have seen the metastatic lymphosarcoma survive. I have seen a fibrous splenomegaly shrink. I have seen the fortunate outcome of severe disease and accident and I know the statistical probabilities of such things. I have talked to the families taking part in the "light on the river" episode which occurred in London to J. J. Cornish. I am impressed. No one else need be, but I am.

I recall my patriarchal blessing, one of the major comforts and guides of my life. Many such "blessings" are poor. Mine is very helpful. In what other church could I have been blest in such fashion?

I feel the need for worship. I know enough of the best people to realize I cannot worship *Homo sapiens* or their works or their words or their objectives. I need to try to touch the divine occasionally, even if I follow "afar off." I know one can pretend to worship outside the church—but it rarely happens. I remember the remark that J. C. Stuart once made when a realtor we were talking to told us he worshipped God in nature. J. C. paused, then told him: "No one ever saved the world with a fishing rod in his hand." Never was truer word said.

I believe in prayer and I pray regularly, often, long and briefly. I refuse to let the church or other people get in my way. I may bypass them. If all else fails I can still tell God about it and ask him to help me do the many things I cannot do and would not have the wit to understand. Fortunately I have seven miles to drive to my office each morning, so I have evolved "the seven mile prayer." It just about tidies up my ideas and my day. I need the seven miles and God in the seat beside me. We cover a lot of ground.

Finally the good Saints are so good. The bad ones are poor things with too much sludge in their synapses, but the best ones last. Old Elder C. Ed. Miller was one outstanding figure the church introduced to me. I could not have found him elsewhere. I think of some of my current church friends and I think what giants the real Saints are. These people I cannot turn from and desert, however far apart they are. Perhaps the best Saints are always in a tiny minority. But these I can cling to. I need them.



The Development of the Latter Day Saint Doctrine of the Priesthood, 1829-1835

A. Bruce Lindgren

The principle of an emerging and developing element in the doctrine and structure of the priesthood in the early years of the movement raises some rather significant questions for the church.

Authority has always been a key concept in Latter Day Saint theology, for the Restoration movement has tended to see itself set apart from the rest of Christianity on the basis of authority. The church acts as the agent of God in the world and therefore requires authority from God if it is to perform its task with validity. Latter Day Saints view the Catholic Church as having lost its authority through apostasy—unauthorized change in doctrine and church structure. Although the reformers had insight into this problem, Latter Day Saints consider them somewhat ineffectual because they did not have the authority of the church restored to them. This authority is seen as being restored through Joseph Smith, with the Latter Day Saint movement resulting.

In this context, Smith's conception of the priesthood is very important; for if the restoration of authority was a key concept in his image of the church, the restoration of the authoritative priesthood was the vehicle by which Smith saw this restoration taking place. Smith said that the Aaronic priesthood was restored in May, 1829, when he and Oliver Cowdery were ordained by John the Baptist under the direction of Peter, James, and John.[1] The church was organized nearly a year later on April 6, 1830; and one of the important activities of that event was the ordination of Smith and Cowdery to the Melchisedec priesthood.

As a result of this theological emphasis on the importance of the priesthood, the practical demands of a growing church made it necessary for Smith to expand and clarify his original statements concerning priesthood during the early years of the church's organization. While several different theological interpretations are possible, it is nevertheless true that the clear articulation of certain doctrines of the priesthood and the detailed functions of most offices did not appear before the church was organized. Rather, they appeared at various times during the early years of the church as various needs and occasions arose.

The priesthood as it appears today is a fairly complex and well-differentiated entity. It is primarily a lay priesthood, and the division of labor which exists within the structure is therefore well suited to that characteristic. There are two main divisions. The Aaronic priesthood, consisting of deacons, teachers, and priests, is responsible for the "temporal" affairs of the church. The Melchisedec priesthood, consisting of the offices of elder, high priest, president, apostle, seventy, patriarch (evangelist), and bishop, is charged with the "spiritual" concerns of the church. Each office has its own specific duties and responsibilities.[2]

In examining the development of Smith's understanding of priesthood, it is first necessary to consider the *Book of Mormon.* Limitations of space prevent an extensive analysis, but some general observations can be made. Smith completed his work on the *Book of Mormon* in 1829; and while various interpretations have been made regarding the degree of his participation in the authorship, it is probably safe to say that his work with the book was the product of or a major contribution to some of his earliest thinking in regard to priesthood.

First, mention is made in the *Book of Mormon* of most priesthood offices. Some notable exceptions are the offices of bishop, deacon, seventy, and patriarch (evangelist). Emphasis seems to be placed on the office of high priest, priest, teacher, and (occasionally) elder. The functions of the offices which are mentioned are quite general, and the distinction between offices is not always very clear. Early in the book, for example, Jacob and Joseph were consecrated by their brother Nephi "that they should be priests and teachers over the land of my people" (II Nephi 4:42).[3] Was one brother a teacher and the other a priest? Or did they hold both offices at the same time? Later, Alma "consecrated priests and teachers in the land to baptize unto the Lord those who were desirous to be baptized" (Alma 10:103). Did those holding both offices possibly have the authority to baptize? This is not to suggest that passages where there is an apparent contradiction or unclear meaning cannot be reconciled. Rather, it is to suggest that at a time when the Bible and the *Book of Mormon* were the only sources from which to formulate a structure of priesthood, the specific functions of the various offices and the relationship between offices were not very clear.

This is made more apparent by the fact that the *Book of Mormon* lacks any specific mention of the two orders of priesthood. Mention is made of the priesthood of King Melchisedec: "But

Melchisedec, having exercised mighty faith and received the office of the high priesthood according to the holy order of God, preached repentance to his people. . . . There were many before him and also many afterwards, but none were greater; therefore, of him they have more particularly made mention" (Alma 10:12, 15). Melchisedec is held in high esteem, but hardly suggests a concept of a well-developed and differentiated Melchisedec priesthood structure. The Aaronic order is not mentioned as such. The Aaronic offices of priest and teacher are mentioned quite frequently; but, as stated above, the specific functions are never really differentiated from each other.

In Smith's revelations from 1829 to 1835 the development and clarification of the priesthood structure and function take place. The first revelation relating specifically to priesthood is Section 16 in paragraphs 5 and 6.[4] This revelation was written in June, 1829, and directs Oliver Cowdery and David Whitmer to begin a search for "the twelve." Several things suggest that the structure of priesthood was not yet fully developed. The duties of the apostle are listed as threefold: (1) "to go into all the world and preach," (2) "to baptize," and (3) "to ordain priests and teachers." No mention is made of any governing or administrative responsibilities. At the time, the church had not even been organized yet, and there was little need for much more detail. By the time the church was organized in 1830, it needed the functions of baptism, preaching, and ordination; but no apostles had yet been chosen. Thus, Section 17 was written. In it, all of the duties previously given to the apostles are also given to elders and priests; and the office of apostle is designated as a special function of the office of elder. In addition, Section 17 gives a more detailed description of the duties of priests and teachers, and the office of deacon is spoken of for the first time in the movement. In Section 16 priests and teachers are called to "declare my gospel," but no differentiation is made between the offices. In Section 17, the distinction is quite clear.

No apostles were ordained until 1835; and in that year Smith presented Section 104 to the church, in which he differentiated the office of apostle from its more general function of elder. Apostles are designated to be "special witnesses" (paragraph 11) and to be a "travelling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven; to build up the church and regulate all the affairs of the same, in all nations . . ." (paragraph 12). By 1835 the church had grown greatly in size from its organization in 1830. There was a need for a larger corps of administrators to oversee the affairs of the organization. This need was met by the organization of a quorum of apostles.

Also, as the church grew and more men were being ordained to the priesthood, it became necessary for the church to be more specific in regard to the process by which one was called and ordained. Consequently, when Section 17 was printed in the 1835 *Doctrine and Covenants* as Section II, it contained three paragraphs which were not included when it was printed in the *Book of Commandments* in 1833 as Chapter 24. One can safely assume that these paragraphs (14, 16, and 17) were added to the revelation sometime between the attempted publishing of the *Book of Commandments* in 1833 and the publication of the *Doctrine and Covenants* in 1835. These paragraphs include the matters of priesthood licenses (14), branch approval of ordinations (16), and the ordination of the president of the high priesthood (17).

Another point at which the concept of the priesthood develops regards the differentiation between the Aaronic and Melchisedec priesthoods. As previously stated, no apparent differentiation can be found in the *Book of Mormon.* Section 26 mentions the ordination of Smith and Cowdery to the Aaronic priesthood in paragraph 2. The revelation was originally given in August, 1830, but in the 1833 *Book of Commandments,* paragraphs 2 and 3 were not a part of the revelation. They appeared for the first time in the *Doctrine and Covenants* in 1835.

The distinction between the two orders first appears, then, in Section 68, which was given in late 1831. There exists a distinction made in regard to bishops who are "high priests of the Melchisedec priesthood" and those who are "literal descendants of Aaron" (paragraph 2). However, the distinction and what it implies are unclear. The distinction which is made does not appear to have significant functional implications. The "order of Melchisedec" is mentioned in Section 76:5 (1832), but the section contains nothing about what it is and how it differs from the Aaronic priesthood.

Section 83, given in September, 1832, has the first clear reference to two separate orders of priesthood. This section speaks of the priesthood of Aaron and the priesthood of Moses (Melchisedec priesthood), the priesthood of Moses being the greater priesthood; and there is a narrative telling how it was handed down from Adam through Melchisedec and Abraham. The functional differences are not explained however, and it is still not clear which offices belong to which priesthood up to this point.

The lack of clarity of the previous revelations was largely resolved in 1835, when Smith presented what is now Section 104 to the church. Not until this section is the Melchisedec priesthood defined as the order which is to "administer in spiritual things." Also in this section specific offices are first associated with their respective orders. In addition, there is a much more detailed account of the history of the Melchisedec priesthood.

With the emergence of Section 104 and its publication in the first *Doctrine and Covenants* in 1835, the priesthood structure and doctrine of the Latter Day Saint movement was fairly well crystallized. While the church received revelations concerning the priesthood after 1835, the church's doctrine had already been fairly well established. Within a relatively short time it became clear that the structure was seen as eternal and unchanging.[5]

The principle of an emerging and developing element in the doctrine and structure of the priesthood in the early years of the movement raises some rather significant questions for the church. Have the emergence and development of priesthood structure and doctrine ceased? If so, when did they cease and why? If not, in which directions will they (or should they) move? If the structure and doctrine of the church in regard to priesthood are subject to development, which aspects of that structure and doctrine are subject to development and which are basic and unchangeable?

These questions imply that the church faces a rather important task in terms of refining and clarifying its position in regard to authority and priesthood. Authority is a very important concept in the theology of the church. Precisely because it is so important, it must be subject to continual scrutiny and reflection.

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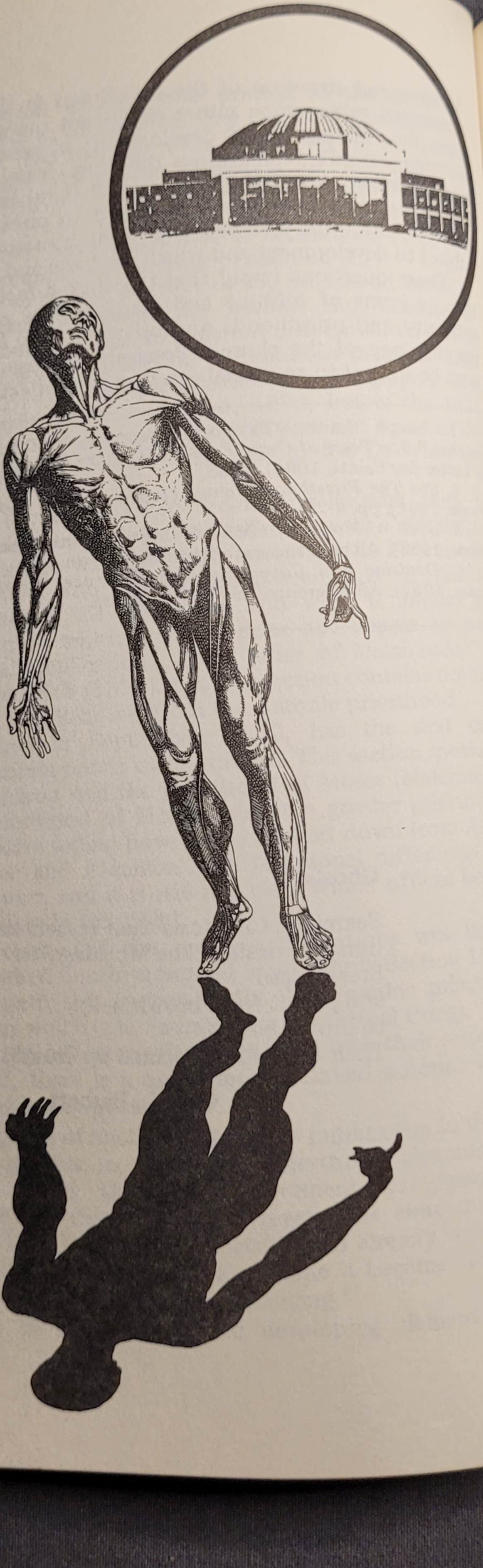
1. Joseph Smith, "Extracts From the History of Joseph Smith, the Prophet," *The Pearl of Great Price* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1968), p. 56.
2. See *The Priesthood Manual* (Independence, Missouri: Herald Publishing House, 1964), pp. 7-77.
3. *Book of Mormon*, 1966 ed. (Independence, Missouri: Herald Publishing House, 1953). All references are from this edition.
4. *Doctrine and Covenants* (Independence, Missouri: Herald Publishing House, 1952). All references are to this edition.

Ghosts

Searching for ghosts their fathers knew
hungry priests of the Morning Star
break bread
and pass it from brown belly
to brown belly.
Their devotion measured by crumbs.

Gary L. Barnett



The Anatomy of Dissent

Verne L. Deskin

Divisions are caused by departures from the doctrines and the wisely established and accepted patterns of behavior in the church and not by those who call attention to such breaches of faith.

The Reorganized Church of Jesus Christ of Latter Day Saints suffers from a malignancy which is properly termed dissent. While this dissent does not amount to a total departure from its doctrines and faith, it is of sufficient heretical consequence to give cause for alarm. Its authors and proponents are few in number, but they are in positions of influence and can command a vast following.

There is another group who, through error in applying the word, are also called dissenters. They include the bulk of our membership and have as spokesmen a few of the more courageous and outspoken members. To distinguish them from real dissenters they will be referred to as "so-called dissenters." This paper briefly reviews only a few of their complaints, anxieties, concerns, and criticisms and points toward conclusions which are respectfully submitted for your study, appraisal, and responsive action. Wherever you may conclude that the stated facts and reasoning are not soundly based, I invite your counsel. If you discover herein some truth, then let your conscience move you to act in consonance therewith.

Many are puzzled in trying to determine what the real character of the restored church of Jesus Christ is. Most of us were converted to the proposition that God, his Son, and the Holy Spirit fulfilled major functions in the restoration of the church; and, I believe, that view is still largely upheld. However, some scholars, leaders, and high church officials have promulgated changes in theology and belief that have dimmed the restoration lights almost to the point of complete blackout. Statements are openly made which deny the immaculate conception of Jesus, the Resurrection, testimonies incidental to the coming forth of the church, and the *Book of Mormon* and the *Doctrine and Covenants.* Rather than teaching that God created man, we hear that man created God out of need to believe in a supreme being. Rather than the *Book of Mormon* being translated by the gift and power of God, we hear that it was written by a man who plagiarized from another. Because some scholars find a few passages in the *Doctrine and Covenants* which they cannot mundanely prove, the whole book is pronounced to be a fraud. Let us consider just one of the many stumbling blocks thrown across the way of the faithful Latter Day Saint in the Reorganized Church.

The Basic Beliefs Committee was composed of several of the highest officials of the church. Look at their "Basic Beliefs Series 10" entitled "The Church" and see if you can find the restored church of Jesus Christ. From *Saints' Herald*, October 1, 1968, page 18, I quote, "The Church. We believe that the church was established by Jesus Christ. In its larger sense it encompasses those both living and dead who, moved by the spirit of God, acknowledge Jesus as Lord. In its corporate sense, it is the community of those who have covenanted with Christ." Take a look at another line from the same writing: "Actually, although Latter Day Saints have spoken of themselves as the 'Restoration movement,' they were in fact only a part of a movement to restore the church which extended far beyond Latter Day Saintism" That is, ahead of the restoration of the church and before 1820. The First Presidency, among others in high places, have publicly acknowledged their firm belief in the above statement. (The full committee report is in book form, which contains all of the basic beliefs approved by the committee and is entitled, *Exploring the Faith.*)

Thus, rather suddenly, the restored church, with all of its authority, power, inspiration, revelation and destiny, and without consent of the membership, has been merged with the uncertainties, the diversity, and the confusion of the two-hundred-and-fifty-odd denominations known as the Christian world of the past and present. As defined above such a church is literally and in fact largely dead because the vast majority of its members over almost 2000 years have passed away. For those remaining I have great respect and admiration because of their good works. At the same time I find it impossible to subscribe to the church described by the Basic Beliefs Committee or to surrender the distinctive features of the restored church. The traditional scriptural patterns and testimonies of the restored church should be greatly preferred by our members. This drastic change in character of our church, as adopted by our top leaders, creates so-called dissenters of the greater part of our members. The first twenty-five sections of the *Doctrine and Covenants* are more than sufficient to offset the two misapplied scriptures which are offered in support of their definition. Can you possibly identify the church you joined with the one they define for you?

Dissent SC is also triggered in many members by deceptions and secrecy practiced by Auditorium officials. One glaring example was connected with the Department of Religious Education as revealed in their now infamous "position papers." By careful reading you will discover that it was planned to eliminate the *Book of Mormon*, *Doctrine and Covenants*, and other features of the restoration story from materials to be furnished church shool students from beginners to high schoolers. Over a twelve-year span students would hear about those features only from teachers who elected to depart from the materials furnished them and most of those books' inspired teachings would be bypassed. Writers of the "position papers" frankly discounted those two books. Some person whose loyalty to truth and the church offset his obligation to the curriculum committee to hide the truth risked his job and furnished a copy of the papers to a so-called dissenter. Subsequently they were reproduced and circulated as far as limited funds would allow. Rather than assume that members of the church are entitled to know what their salaried personnel plan and what their beliefs and attitudes are as related to vital church matters, some Auditorium officials were furious and recommended that all copies in hands of membership be burned.

Another disturbing example had to do with the resolution proposed by the First Presidency entitled "Standards of Conduct," which was first published in the January 1970 *Herald*, pages 5, 48, and 49. I urge your careful reading of that resolution. When its authors were challenged, they stated that it arose out of a resolution raised by the Australian delegation at the 1968 Conference on the subject of dancing. The dancing problem was disposed of in the first division of the proposed resolution. The next three divisions dealt with other matters, including a reasonably interpreted defense of the position of the Twelve and the First Presidency in the business of baptizing polygamous people into the church. In February 1970 I first learned of the nasty business; but it was stated as a problem our officials were considering rather than as a fact. In July of 1970 we first heard that such baptisms had been performed. It has been admitted that our two top quorums had been thinking about the problem for five or six years and that the Council of Twelve took action favoring such baptisms in March of 1967.

Let us look at another feature of our cause of so-called dissent. Many persons on the church payroll fear to express any view in which their boss or the establishment does not concur. Try to get some information as to the number of non-monogamous persons we have baptized from the Church Statistician. You will remember the incident in the 1970 Conference when the question was asked whether a certain seminary teacher got paid for his connection with the School of the Restoration. The answer was a firm no. Others shared responsibility for the answer by failing to correct it. A few days later when a photostatic copy of a church check for $500.00 issued to the individual named in the question was shown to the Conference the lie was smothered in an expressed threat to find and fire whoever revealed the truth related to that question. That inexcusable incident created a whole bushel of so-called dissenters.

More than a few constructive critics have analyzed the latest revelation to the church wherein three distinct issues were combined in one writing and out of which three questions arise. The issues were naming an apostle, mention of the Temple, and changes in the status of the Bishopric. Naming an apostle seldom meets with any objection, though that could well happen if certain persons were to be nominated. Mention of the Temple is likely to be acceptable to our membership as an age-old dream suddenly come true. Change in the status of the Bishopric was extremely controversial. Sound reasoning seemed to support the position of the objectors.

Now the first question. In view of the Lord's counsel to do all of our business by common consent is he fair to force us to vote for one issue against our better judgment in order to approve another issue which we firmly favor? Put in the reverse, should the Lord force us to disapprove one or more issues which we favor in order to vote against one we do not favor and which we find to be contrary to his earlier revelations? Is the Lord so thoughtless or so tricky that he will manipulate his revealed word in order to make sure that he gets his way on an issue to which we may strongly object?

Secondly, does the Lord intend to reverse earlier instructions which, in effect, placed the burdens of spiritual leadership of the church on the First Presidency and the management of the temporal affairs and business of the church on the Presiding Bishopric? Does the Lord intend to abandon his system of checks and balances and centralize both phases of our work in one quorum?

Thirdly, doesn't it appear to be strange that the Lord was not able to make his will known by use of clear and concise language in his first try? Since he is all-wise how does it come that he had to do some homework and come back in a day or two to explain his earlier communication to the Conference?

Those questions convince me that either the Lord has materially degenerated in character and quality, or something else is wrong with the revelation. I find it difficult to believe that he intends to abrogate his rule of common consent or that he intends to annul the responsibility imposed earlier upon the bishopric, which annulment in effect centralized their specialized duties in others whose talents and responsibilities are in the spiritual field, or that the Lord has lost his ability and power to communicate clearly with his people. Answers to these questions should be quite obvious to all thinking members of the church.

So-called dissenters have listened to talk about decentralization. On the contrary, centralization has been severely tightened. Try to find real decentralization anywhere in the church. Take a look at what happened to the church courts in the 1970 resolution which provides for the "line of appeal." Try to get a court appointed when the branch or stake president chooses not to appoint one. If you are one of the so called dissenters, try to get an article published in the *Herald.* The January 1971 *Herald* published the First Presidency's defense of the mess in India and elsewhere. The Lamoni Stake High Council carefully studied that editorial and prepared a study related to it, which, supported by scriptures and sound logic, countered the controversial items raised and the conclusions of the editorial. That study was sent to the First Presidency with a request that it be considered and published in the *Herald.* The response was zero.

Another report dealing with the same issues and signed by eight high priests, six elders, and thirteen members was sent to the Herald House editors with request for its publication. While it was not much longer than the editorial, the best concession we could obtain was to squeeze all of the life out of it and send it as a letter to the editor. Thus the misinterpretations and misquotation of the editorial remain before the membership of the church and the truths are not available to the body of the church. When questioned as to why the First Presidency felt it to be necessary to misquote the scriptures, the answer was that it was not a misquotation, that it was a "style of writing." See it in the January 1971 *Herald.*

Concerning the polygamous matter, I have read the humanistic approach and heard the emotional appeals of the proponents, and I share to some extent in the sentiments expressed. But not one of them will undertake to match their actions and conclusions with the dozens of plain scriptural commandments in all three standard books and in General Conference resolutions which plainly deny that their course is the one recommended by Jesus Christ. It appears that the two leading quorums are more concerned about protecting their image before the membership than they are in following what Jesus and his inspired servants have taught us.

Up to this point I have reviewed but a small sampling of what is erroneously called dissent. Those who hold views common to those which I have expressed are not at all dissenters. Look at the definition of dissent from *Webster's Collegiate Dictionary:* "Eccl. To differ from an established church in regard to doctrines, rites, or government." Basic to consideration of this question is the fact that the church must have a standard which clearly states all vital and important doctrines, commandments, governments, and patterns of behavior. In our church that standard is found in the standard books and conference resolutions. So it is that only those who depart from the basic tenets of that standard are, under the correct definition of the word, the real dissenters. Another more descriptive term is heresy.

It then becomes apparent that the so-called dissenters are merely engaged in acts of persuasion and entreaty in efforts to dissuade the real dissenters from their acts of dissent, to invite their repentance, to urge that they reverse themselves and get back to the standards upon which the church is founded. It is quite painful to contemplate that the Department of Religious Education, the Council of Twelve, the First Presidency, and others in the Auditorium are among the real dissenters to basic church doctrines and that many of the common members of the church are calling upon them to repent. The church is indeed fortunate to have common members who believe in and support the letter and spirit of the church doctrines and on occasions call all of us to repentance.

Resolution 298 (1885) needs to be recalled at this time: "That any man who accepts appointment and ordination as a representative of the church is under obligation to teach, sustain, and seek to establish the faith of the church; and *no one*, be whosoever he may be, has any right to attack the divinity of the faith in part, or as a whole, as said faith is set forth in the Bible, Book of Mormon, and Doctrine and Covenants." (Italics mine.)

Also let us look at Resolution 387 (1894): "That it is the sense of this Conference that our ministry should confine themselves to preaching the gospel, and that they desist from preaching that which cannot be *fully sustained* by the standard works of the church."

The official position in India and elsewhere is that the polygamist need not discard his excess wives and with that I agree, for such an act of cruelty would be additional disqualification for baptism. The official position further tells the polygamist that he can live with all of his wives but that he must not take another under penalty of expulsion from the church. That is exactly equal to telling an adulterer that he can join the church but he will be expelled if he makes contact with one more woman than he is presently visiting. It is the same as going into Nevada where prostitution is legal and licensed, baptizing prostitutes, and telling them that if they have a daily average of five, ten, or twenty customers that they will be expelled if they take one more. With them that is their means of livelihood and is considered to be as professional as dentistry, teaching, or ministry. It is entirely within their culture just as is polygamy in India and elsewhere. Is God a respecter of persons? You know better.

The so-called dissenters have been accused of trying to drive wedges between high church quorums in efforts to divide them. All that I can see that our people are trying to do is to keep the high quorums from dividing the church. Divisions are caused by departures from the doctrines and the wisely established and accepted patterns of behavior in the church and *not* by those who call attention to such breaches of faith. The real dividers and dissenters are those guilty of such breaches of faith as that to which your attention has herein been called.

Many of our members refuse to believe that our highest quorums can make such mistakes. Many have placed an artificial halo over their heads. Infallibility is applied. These people materially assist in promotion of the initial apostasy. It will likely take tragedies like 1925 and 1931 to make the situation plain enough so we will be stirred to cause a reversal of the trends. It is not likely that the top quorums will make a voluntary reversal of their errors as they have been called upon to do. One has asked, "Do you think we would appear in better light with the membership if we admitted our errors in India than if we held to our position?"

The so-called dissenters are accused of not caring for the people in India and Nigeria. That is not how we feel. We care as much or more than those who are willing to jeapordize the salvation of those people by assisting in their unworthy commitment to some commandments of the gospel which their social situation does not permit them to observe. We heartily favor ministering to them, supplying their needs for food, schooling, and all other human needs, not denying them access to our worship and fellowship sessions. But because they are in no position to repent (truly) they cannot meet the gospel prerequisites for baptism. Customs of the many countries cannot be used in substitution for the culture of the gospel. We are not called to promote and protect the customs of India or any other country. Rather we are called to teach the culture and commandments of the gospel of Jesus. Compromises can only get us all into trouble and will seriously decimate our ministry to all mankind.

If you are a real dissenter the word is *repent*. If you are a so-called dissenter the word is *fight* to eradicate dissent from the church of Jesus Christ. Awake, ye saints of God, *awake!*

REVIEWS

Open Marriage: A New Life Style for Couples. *By Nena O'Neill and George O'Neill. (New York: M. Evans and Co. in association with J. B. Lippincott Company, 1972, 287 pp., $6.50.)*

Between Man and Woman: The Dynamics of Intersexual Relationships. *By Everett Shostrom and James Kavanaugh. (Los Angeles: Nash Publishing, 1971, 285 pp., $6.95.)*

There is probably no source of systematized unhappiness that is more eagerly sought after, institutionalized, and socially accepted than modern marriage. The Western World's codification of relationships between men and women is widely accepted as the basic format for social structure. Marriage is a most revered and unimpeachable institution in our culture. To attack The Family carries overtones of sedition, communism, atheism, and all manner of evil.

Given its wide social acceptance, one would think that marriage in the Western World must be a highly successful way of life. Yet by many measurements it is a dismal failure. An amazingly high (roughly one-half) number of all marriages end in divorce. Untold numbers more exist merely because of the social stigma placed on divorce. Thus, the percentage of the remaining marriages that are honestly happy combinations of man and woman must be small indeed. And if this is so, then perhaps the existing institution of marriage should be closely scrutinized.

Our experience suggests to my wife and me that perhaps the real flaw with marriage lies in the totally unrealistic role expectations and life-style demands which Western society places on married couples. These expectations limit what could otherwise be an unfettered, stimulating, and creative relationship between two individual human beings. Rather than freeing each of the marriage partners to develop as a unique individual of value, modern marriage insists that the two "become one." One in thought. One in interest. One in values. One in desires. One in dreams.

Until very recently the professional field concerned with marriage dealt with means of maintaining the social norms. Courses in "Marriage and Family" have been (and still are) taught at many schools, stressing the traditional role relationships of men and women. In general, the male is expected to be the "breadwinner," the one who provides room and board for the family. And in general, the female is expected to be the one who cares for the children and who keeps the house. In nearly every case, final decisions about the family are to be made by the male.

Marriage counselors have generally attempted to fit people back into this mold. Each spouse has been urged to give and take and to be more understanding of the other; together they are urged to fulfill the function of The Family.

Marriage manuals and literature have almost without exception taken the same approach. But recently some fresh thinking concerning living relationships between the sexes has begun to appear. Two books, *Between Man and Woman* and *Open Marriage*, have been the stimulus for this review. I do not pretend to adequately report these two excellent writings; that is beyond the scope of one review. They do, however, suggest some highly creative approaches to the problems of marriage. Significantly, neither book urges the abolition of marriage. That may be a hang-up caused by our marriage-oriented society. But since most people probably will continue to pair in heterosexual living arrangements, any attempt to improve the chances of people for enjoying life more fully is worthwhile.

One premise which makes a great deal of sense to me appears in both volumes. *Any relationship in which two people live together should be* *continually voluntary and creative.* Each person should be a better and more fulfilled individual because of that relationship. This means that each one gives and receives in a mutual sharing, as even the traditionalist would agree.

But this premise goes much further: *neither person has the right to make demands upon the other, nor should either person build his or her own self-image upon the other.* The wife should not be forced to find her identity in the life-style of the husband. She should be free to create and experience her own. And the same should be true for the husband.

The traditional view of marriage—described as a "closed marriage" by the O'Neills—also holds that there must be a common couple identity. This concept has bothered my wife and me a good deal, although it took us some time to realize just how much we were being forced into the mold. We were expected to share the same friends, to appear at and enjoy social functions in unison, to share similar philosophical views, to participate in the same recreational activities, to take only those vacations that we both enjoyed, and to hold common moral views. Deviance from any one of these factors could be interpreted as a sign that our marriage was weakening.

I feel that such a view of human relationships is totally unrealistic for a large number of people—perhaps for a majority. I suspect that those marriages which last do so either because the partners have made total surrender to these role expectations or because they have been able to develop a creative relationship in which they complement each other's lives.

However, the major flaw with the traditional marriage is its attempts to legislate, by binding contract, human relationships. One cannot be forced to enjoy, respect, be attracted to, or love another person. Contractual relationships are fine for business, where the primary objective is to turn a profit. But they are totally unrealistic when talking about human lives.

If people have any basic right in life, it is the right to enjoy their own existence. We live but one life; there is no second chance. I, for one, claim the right to enjoy my existence now. The *only* limitation I am required to place on that right is that I cannot achieve my happiness by depriving others of their right to happiness. I have no "responsibility" for the happiness of any other human being (although for the most part we have found that we can enjoy life more fully by cooperating in certain social activities).

A marriage relationship based upon two people "using" each other for their own satisfaction and happiness is bound to go sour. If a person enters marriage because he or she needs someone to lean on, the chances of that couple finding lifelong happiness are slim indeed. A valid human relationship is highly dependent on people's ability to be independent and to achieve their own identity.

The Christian church has perpetuated the concept that love must lead to sacrifice. Because of this some people go through life doing those things which have no meaning or which are self-degrading all in the name of love. Men and women often maintain lives that they no longer share, they stay in occupations that offer no challenge, they live in communities that they cannot identify with, they conform to sexual standards that are irrelevant, and they maintain a family that is merely symbolic. All of this is done in the name of Christian love and/or responsibility. Instead, such a relationship is a perversion, a prostitution, a manipulation of self and of each other. It is the loss of a creative human relationship, and it destroys the ultimate value of human life.

* * *

The major objection which I have to the traditional view of marriage is that society attempts to force this view upon all people. I call for a greatly liberalized view of marriage in which individuals are given the right to work out whatever relationship is most fulfilling for them. I suspect that there will always be those couples who exist best by making mutual demands upon each other. And there may be those who must contract and legislate the faithfulness and fidelity of the partner. But, in my opinion, this is a grossly inferior view of human relationships, and I claim the right to define and create a totally different relationship. I also advocate that such a different relationship be as socially and legally acceptable as the traditional view.

A few principles in this new relationship appear to have some validity. These assumptions which my marriage partner and I are amking have grown out of our experiences of ten years of marriage. We suggest the following as the basis for a realistic relationship:

1. Marriage is not contracted "till death" parts us. Rather it lasts as long as the relationship is mutually beneficial. That may be one year or one hundred years, but it exists only as long as we complement each other's individuality.
2. The individuality of each partner is of primary importance. If we cannot live on our own, we are not worth living together.
3. While we can enjoy sharing our common interests, we also respect the right and necessity to have separate interests. Each of us must be given his or her own "psychic" space for personal uniqueness.
4. While we make certain agreements for common goals, neither of us makes demands upon the other for personal gratification. In our case, we have accepted the mutual responsibility for raising our two children. But that must be a shared common goal. I cannot demand that my wife quit her profession to stay at home with the children any more than she can make the same demand of me.
5. Role expectations must be minimal or nonexistent. Neither can demand that the other fit any particular mold.

* * *

In addition to the already mentioned weaknesses, I feel there is one aspect of the traditional marriage so unrealistic that it alone dooms many marriages to failure. This is the expected place of sexual relations in a marriage. Manual after manual, counselor after counselor, and minister after minister have said that the sexual relationship is of *primary* importance to a healthy marriage. I object strenuously to this warped role that sex is built up to play in marriage.

We are taught two conflicting concepts about sex: first, that it is the highest expression of love and personal relationship; and second, that it is an aspect of human weakness, sin, and perversion. The Christian church and the Western World have reconciled these conflicts by limiting sexual relationships to marriage; but more significantly, they have touted sexual sharing as a requisite of a healthy marriage.

Such a view places phenomenal demands for an idealized expectation of sexual performance upon the married couple. Not only is the couple expected to share all other aspects of living together, but now they are expected to be perfect sexual partners for a lifetime. A raft of modern books urge men and women to become sensual animals. They infer that a marriage partner has the responsibility to work hard to be the perfect sexual partner. This is an unrealistic approach to differing levels of sexual interest and responsiveness on the part of individuals. Such an approach destines many couples to a lifetime of frustration or can cause the breakup of many marriages.

There is no reason whatsoever why a marriage should be based on, or even include, a sexual relationship. It may very well—in fact it often may, but such a relationship must arise out of common interest and feeling. It is absurd to claim that either partner in the marriage has a responsibility to perform as a sexual partner if it is not totally spontaneous. Nor should a couple be conditioned to believe that they cannot share other aspects of life together if they do not wish to share sexual experiences. In other words, a marriage should not rise or fall on the strength of a sexual relationship. Yet our society conditions us to expect this more than any other aspect of life. It is a primary assumption of the Western World. I object to that. Many of our friendships in life are not based upon sexual relationships; there is no valid reason why the friendship that we call marriage should be based on such a physical relationship.

* * *

If we can accept such a view of marriage and of sex, then a fresh and new concept of fidelity and faithfulness is possible. Just as love cannot be contracted, neither can faithfulness. Unfortunately, the traditional view of marriage defines fidelity entirely in the light of sexual relationships. Adultery (sexual relations with a person other than your spouse) is taught to be the most valid reason for the breakup of a marriage. However, marriage partners can be far more unfaithful to each other than by having sexual experiences with others.

A healthy marriage relationship based upon the five principles which I described earlier is *not* dependent on sexual relations. It is very much dependent upon trust. Such a concept of trust means honesty and openness that does not lock people into a static way of life. People change as they grow from day to day. Trust in a healthy marriage is built on a concept of honesty that keeps a channel of openness and communication between the partners.

Trust in marriage—fidelity in marriage—can mean so much more than mere sexual exclusiveness. It can mean that two individuals have enough faith in the strength of the other person that they can respect each other's differences and still enjoy each other's uniqueness. Trust is freedom, freedom to live life to its fullest possible extent. Trust and fidelity can exist within this concept of freedom as the partners are willing to first be themselves and, second, to share those selves in a sense of mutual acceptance.

When the traditional marriage places sexual relations on such an important level, it deprives each person of a wide range of valuable relationships. By defining all sexual relations outside of marriage as a breach of marriage agreement, the traditional view restricts each person's significant friendships to persons of the same sex. Each wife must give up close—and often casual—friendships with men; each husband must cease to have warm friendships with women. Sadly, each partner is destined for the rest of life to have only one friend of the opposite sex—the spouse.

Both my wife and I enjoy the friendship of others of the opposite sex. I feel that we are broader, richer, and better persons because of these friendships. But the problem we encounter is a society which assumes that all friendships with the opposite sex will necessarily lead to sexual relationships. Thus eyebrows are raised by many when, for example, either of us goes to lunch with someone else of the opposite sex. I object vehemently to the assumption that my only interest in sharing lunch, dinner, a visit to the museum, or an evening at the movies with another woman is to also share that woman's bed. Such a view is debasing to me. Likewise, I object to the assumption that my wife is betraying my trust if she shares similar social experiences with other men.

But there is a further aspect. If we can accept this view of sex, then there is no reason to view "adultery" as a betrayal of the marriage relationship. Many couples may well be able to share a good deal of their lives together and still have sexual experiences with other people. I contend that the damage is done, not by the sexual experience, but instead by the socially encouraged assumption that such an act is a betrayal of trust. Sexual relations can be part of a warm friendship that need not necessarily be within marriage.

It is time for us to accept the fact that in some very healthy marriages the partners may or may not have a sexual relationship with each other. It is time to de-emphasize the importance of such a relationship and allow human beings to form friendships in ways that are creative and mutually beneficial. In such relationships, sex can never be a "right" which one has bargained for in a contractual agreement. To make it so is to destroy what can be enjoyable and healthy. When we legalize and formalize the marriage relationship and place such an unreal emphasis on sex as the basic test of fidelity, it becomes a betrayal. When we cease to expect a sexual relationship as a right of marriage and when we cease to use sexual fidelity as the test of trust, both marriage and sexuality can achieve the freedom required for each of these to be creative aspects of our lives.

* * *

If marriage is based upon legalizations or unrealistic standards of sexuality, then as a life-style it is a tragic relic of man's inhumanity to man. On the other hand, if we are to experience the happiness that is our birthright in life, freedom and individuality must be the basis of experience. Marriage can make a realistic contribution to human happiness only if it takes place within the framework of freedom and respect for each other's individuality. Two unique individuals who complement each other can make worthwhile contributions to their own happiness and to their partner's happiness.

Roy Muir

Custer Died for Your Sins. *By Vine Deloria, Jr. (London: Collier-Macmillan, 1969, $5.95.)*

Bury My Heart at Wounded Knee. *By Dee Brown. (New York: Holt, Rinehart and Winston, 1970, $10.95.)*

It is difficult these days to be a white, middle-class, Christian, American male with more than a high school education. There is no end to the minorities we have insulted, badgered, and exploited or the feelings, expectations, or cultures that we have failed to understand. Part of the exorcism of our great guilt consists of the mass purchase of works designed to reveal the contemptible manner in which we have lived. Almost any reaction can be identified as either prejudice or overreaction, so I am not sure if my response is evidence of my guilt or an indication of my potential salvation. Whatever the reason, I applaud these efforts to bring Americans face-to-face with the historical evidence of their failures as people.

Of particular interest to those associated with the Latter Day Saint movement is that minority collectively known as "the Red Man." Because of our long association with lost tribes and the assumption that their progeny wore loincloths, the Latter Day Saint community is a natural one to be involved in the growing concern over the plight of the American Indian. In recent years there has been a flood of works stemming from the awakened interest in the treatment of minorities. The popular area has been the black man—brought to this country in chains and enslaved physically, economically, and psychologically ever since. However, there is also a belated but growing interest in the red man—living in this country in civilized freedom only to be killed, harassed, and enslaved ever since immigrants discovered them. Many of these books are attempts to capitalize on the interests and offer very little in terms of insight or awareness. Some, like Peter Farbs's *Man's Rise to Civilization as Shown by the Indians of North America* (Dutton), have been sincere but hastily researched and written. Others have formed a collage of Red-Like-Me books written for the market. There are a few, however, which have gone beyond these early stages to make a popular mark while contributing to the history and perhaps the understanding of the American Indian. Two in particular have caught the public eye, Vine Deloria, Jr.'s book, *Custer Died for Your Sins,* and Dee Brown's very excellent *Bury My Heart at Wounded Knee.*

This interest in American history from an ethnological point of view is not without antecedents. None of the contemporary attempts seem to be as effective or as well written as Helen Hunt Jackson's *A Century of Dishonor,* first published in 1881. But a new mood has settled on America, a mood of self-criticism and evaluation. And in this mood contemporary studies concerning the conditions of the American Indian have been useful. In effect they are bringing some balance to that still unanswered question—elusive even to Alexis de Tocqueville—"What is an American?" As a representative of this mood Deloria is doubtless in style. Himself a Sioux he is very concerned with the conditions and attacks them with a devastatingly sarcastic wit. He seems to hate missionaries, Christians in general, university specialists, governmental bureaucrats, and red tape with equal vigor. His thesis is that the American Indian is not happy with the white man. He suggests that if the whites will leave the Indians alone, giving them nothing but their constitutional rights, the Indians can do very well. He goes so far as to suggest formulating a policy asking white legislators to pass a "Leave Us Alone Law." He certainly displays more faith in the white man's promises than does Dee Brown. In return for this privacy, Deloria contends that we (non-Indians) can learn from the Indian way of life. This life, greatly restricted but not yet dead, would provide us a point of view with which to solve many of our contemporary problems.

Dee Brown's approach is different. It is in fact a compilation of promises and the elaborate means through which American's will go to break them. His thesis, if one can be proclaimed, is that the glory of America's manifest destiny, the exploration and utilization of the American west, America's victory over itself and nature, is in fact a sordid, derogatory tale of victimization, plunder, and exploitation, and that the only consistent adversary to American growth—the red man—has effectively been discriminated out of existence.

Both of these works do a good job of introducing the guilt-ridden reader to the Indians and their conditions. Brown's work is certainly effective but appears typically "white" in many of its approaches. One example is the manner in which he deals with the Plains Indians as if they represented the majority of the Indian position or culture. His almost nonexistent coverage of the Appalachian Indians (or eastern or western tribes) leads one to believe that the white policy of assimilation and/or extermination has been effective. There are not even enough Mohawks left to mourn.

Deloria stirs the heart and—if you have any feelings at all—burns the bosom for action. But he betrays a lack of understanding of human phenomena that the blacks have learned and use; men long alienated from the society soon find that they are alienated from themselves. The first great problem is not that whites should "leave the Indian alone" but that identity be established. Identity must begin with the Indian's self pride in heritage and ability, a pride which, unfortunately, will probably first be communicated by the academic spokesmen for the investigative community.

To supplement Brown other works provide insight and understanding that might be more effective. Paul Bailey's *The Ghost Dance* (Western Lore Press, 1970) or J. J. Brody's *Indian Painters and White Patrons* (University of New Mexico Press, 1971) are two examples which suggest it is our understanding of the nature of the culture, and not our violation of it, which will bring about an appreciation and hopefully an honest communication.

Having said this, however, I suspect that there may be a real lesson to be learned from these authors, especially for those of us in the Latter Day Saint movement. C. K. Chesterton's suggestion that America is a "nation with the soul of a church" ought to scare us to death. It may as well suggest the fallacy of being a church with the soul of a nation, especially when America's tainted soul is our most immediate and revered inspiration. The goals as well as the means of our manifest destiny lie strangely hidden in the same "pride of civilization" that enslaved the black and massacred the red among us. Conversion and assimilation are closely mingled in the missionary mind. The insistence that the world take upon itself the moral, theological, and eschatological relations set forth by those living in the cultural world of Independence, Missouri, or Salt Lake City, Utah, not only stunts valid expansion, but also makes expansion ineffective and often actually derogatory to the individual involved.

The real merit of Deloria and Brown lies in the continued exposure of the irony of American history, that in the pursuit of freedom and dignity the American people have systematically denied individual freedom and dignity wherever they have touched a people. The irony of Latter Day Saint history is not much different; while dedicated to leading men to personal worth, integrity, and an honest relationship with God and community, the church leaves broken dreams, alienation, and loss of dignity wherever it goes. The reality of sending the curse with the cure is the nature of the irony. We are shocked that Lord Amherst's solution to the Indian problem was to send blankets infected with smallpox. We are less shocked that our answer to individual transgression is excommunication, that our answer to diversity is cultural subjection, that we provide selected history as evidence that "the truth shall make you free," and that close communion is our response to one world under God.

Quite frankly I do not believe that Custer died for my sins. His death could barely have covered his own. What is more, I feel no release from the share of guilt that I must carry while recovering from the loss of innocence—that naive expectancy that the New World would be better than the Old. By the same token, my salvation cannot rest on the naive assumption of the post-Christian world, the hope that this world, because it is mine, is better than others. If the Indians have any need for me, it will be that I can be a human being who sees my humanity in our sharing and that I live accordingly. If the world needs the Latter Day Saint movement, it will be when we begin to see people as individuals, when we begin to recognize that we are required to love them—not that they become worthy of love—and that we love them. The burden of being red or black or white or Mormon or atheistic is so heavy that it requires all of us to carry it.

Paul M. Edwards

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The Unholy Hymnal. *Compiled by Albert E. Kahn. (New York: Simon and Schuster, 1971, 148 pp., $5.95)*

The Unholy Hymnal, which is subtitled "Falsities and Delusions Rendered by President Richard M. Nixon, Vice-President Spiro T. Agnew, President Lyndon B. Johnson, Vice-President Hubert H. Humphrey, Secretary of Defense Robert S. McNamara, Secretary of Defense Melvin R. Laird, Secretary of State Dean Rusk, Secretary of State William P. Rogers, General Maxwell Taylor, General William C. Westmoreland, Attorney General John N. Mitchell, FBI Director J. Edgar Hoover," doesn't exactly call the leaders of the U.S. government "liars" but comes about as close as possible without actually using the term.

Quotations from Walters Cronkite and Lippman used as a preface, however, refer specifically to lying and deception. Lest there be any mistake, then, the thrust of this unholy hymnal is to state boldly that people in political power in the United States have lied and are lying to the public in a variety of ways.

This approach is grounded in three specific contexts—the war in Vietnam, the military-industrial complex, and the myth of prosperity and good times during which, "while prosperity is proclaimed, poverty abounds and the economy wavers."

The book is designed as a hymnal, replete with black, simulated leather cover and gold-embossed lettering. Its three sections include curious antiphonal "hymns" of policy and public relations type statements that are held in strategic counterpoint by "factual" headlines and news items. These "hymns" include such old favorites as "Lord, Let Us Now Depart in Peace," "A Mighty Fortress Is Our God," and "Hark, the Herald Angels Sing." Each of the hymns is followed by an explanatory subtitle. For example, "Lord, Let Us Now Depart in Peace," is followed by "In Which Keeping the Peace Is the Reason Given for Waging War." Next follows, primarily for graphic purposes, a measure or two of music. Then the "hymns" begin.

The hymnal, of course, is a red-letter edition. The plaintive melody of policy and "PR," as mentioned above, is followed by heavier chords of both conceptual and chromatic dissonance—the truthful counterpoint, alas, is printed in red. Two brief examples follow. Since we cannot print in red, the chromatic dissonances will be reflected in *italics:*

Peace is more within our reach than at any time in this century. . . .
President Johnson
Omaha, Nebraska
June 30, 1966

U.S. Extending Bombing, Raids Hanoi and Haiphong Outskirts
New York Times
June 30, 1966

U.S. Vietnam Force to Be at 475,000 in '67
New York Times
November 21, 1966

Navy Is Seeking to Widen Attacks On North Vietnam
New York Times
December 12, 1966

Question: Does it remain American policy not to bomb Hanoi?
State Department Press Officer, Robert J. McCloskey: It is not American policy to bomb other than . . . military targets or militarily associated targets.
Question: Well, could these militarily associated targets be located within the city limits of Hanoi?
McCloskey: I don't know what the city limits are.
State Department Press Conference
Washington, D.C.
December 14, 1966

Tonight . . . I am taking the first steps to de-escalate the conflict. We are reducing—substantially reducing—the present level of hostilities.
President Johnson
announcing partial bombing halt over North Vietnam
Washington, D.C.
March 31, 1968

The "de-escalated" U.S. bombing campaign over North Vietnam, now restricted to supply lines below the 20th parallel, actually is more intensive than it was before the March 31 restriction went into effect. Bombing sorties over the southern panhandle of North Vietnam during April are expected to run well over 7,000; there were 5,000 in March over the whole of North Vietnam. . . .
Newsweek
May 6, 1968

So much for description. The book *is* creative and clever. In many ways it represents one of the neatest publishing tricks of recent years. It should be great for livening casual conversations and coffee-break chatter. But as I read the book, respond affirmatively to its deadly exposure of contradictions between public policy and actual developments, and even gleefully share some of its revelations with friends, I am filled with a strange uneasiness—as though the book is *too* clever, *too* cute, *too* accurate, *too* deadly.

Slowly, a new consciousness penetrates the uneasiness: "This book is a lie." This is not to say that the book is a self-conscious lie. It is exceedingly accurate. The people quoted did say what they said. Even out of context it is hard to refute the unmistakable dissonance between what was said, on the one hand, and what actually occurred. The very truth of the statements, the very truth of the contradictions cannot be denied. In fact, anyone with any sensitivity to public affairs already knows the truth. In that sense, the book offers nothing new—no new information, no new disclosures (like the Pentagon papers, for instance, or My Lai). It is merely a creative retelling of an old story. In many respects it's like a well-conceived and reiterated ethnic joke. It is so true that it obscures the truth. It is so coincident with commonly held and accepted assumptions that it "screens" the deeper reality. And so I repeat, "The book is a lie." The book that sets out to expose lies is, itself, a lie.

Three recent articles have tried to deal with the obvious contradictions that often occur between public statements about government policy and ensuing contradictions of that policy. The easy answer is to point out and claim "the lie." These articles suggest that a much more subtle process contributes to the contradiction than overt lying and that to simply label the contradictions as being couched in lying and deceit is insufficient.

Hannah Arendt, writing in the November 18, 1971, *New York Review of Books*, "Lying in Politics: Reflections on the Pentagon Papers," does not deny the governmental lie but deals insightfully with the contingencies that surround such lies. Her thesis is based on her observation that "truthfulness has never been counted among the political virtues, and lies have always been regarded as justifiable tools in political dealings. Whoever reflects on these matters can only be surprised how little attention has been paid, in our tradition of philosophical and political thought, to their significance, on the one hand, for the nature of action and, on the other, for the nature of our ability to deny in thought and word whatever happens to be the actual fact." She continues: "In other words, the ability to lie, the deliberate denial of factual truth, and the capacity to change facts, the ability to act, are interconnected; they owe their existence to the same source, imagination."

Ms. Arendt takes great pains to point out the fragile substance of fact and truth: "The historian knows how vulnerable is the whole texture of facts in which we spend our lives; it is always in danger. . . ." In reflecting upon the appearance-reality context of vulnerable fragility, she attempts to explain further the phenomenon of governmental lying:

> It is this fragility that makes deception so easy *up to a point*, and so tempting. It never comes into a conflict with reason, because things could indeed have been as the liar maintains they were; lies are often much more plausible, more appealing to reason, than reality, since the liar has the great advantage of knowing beforehand what the audience wishes or expects to hear. He has prepared his story for public consumption with a careful eye to make it credible, whereas reality has the disconcerting habit of confronting us with the unexpected for which we were not prepared.

In this context, Ms. Arendt never for a moment doubts the lie nor the liar's intent. From her point of view, the contextual tentativeness of "facts" makes the lie more plausible, more available, to the liar.

Two articles, though, both from the November, 1971, *Psychology Today*, dealing with the phenonema of "Groupthink" and "Selective Inattention" and focusing similarly on the fragile "texture of facts," come to different conclusions and make different assertions. Arendt focuses on the contradictions inherent between public policy and private conduct as reflected in the Pentagon papers and analyzes "why governments lie." "Groupthink" and "Selective Inattention" focus on similar contradictions as reflected in the Vietnam escalation, the Bay-of-Pigs fiasco, and the "surprise" attack by the Japanese of Pearl Harbor and analyze why governments seem to ignore obvious fact and reality. However, whether one is talking about enlarging on reality and creating a fiction or ignoring reality and thereby creating a fiction, a much more detailed evaluation and analysis than the simple judgment—men and women in power have lied to the people—is required.

On the one hand, Ms. Arendt suggests that the fragile relationship between fact and credibility makes the lie both easier and more plausible—that otherwise honest persons find the outright lie an available and helpful resource. Irving Janis ("Groupthink"), and Ralph White ("Selective Inattention"), on the other hand, suggest that this complex relationship of appearance and reality and what people will accept as reality makes it more than possible that some persons—perhaps normally honest, sincere persons—ignore reality and actually believe as fact things which may not be true but which conform more neatly to their aspirations, hopes, and expectations. For them the very fact that lies are often much more plausible, more appealing to reason than reality does not necessarily mean that some people intentionally lie but that such persons may delude themselves into actually believing what they want to believe.

This is not to suggest that people, specifically people in high government or other institutional establishments, never intentionally lie but that the lie label and the cataloguing of contradictions contribute little toward understanding the issues involved and may well create their own kind of falsehood.

It is obvious that contradictions, falsehoods, inaccuracies, incompetence even, are involved in such events as the Pentagon paper revelations, and the Bay-of-Pigs disaster. But little is gained by standing on a soapbox (or publishing a hymnal) and shouting to the world, "See, the big scions of political power have lied!" Kahn's book, of course, sings that kind of song with power and credibility.

"*So what!*" is my response. Simply standing back and firing accusations about official lying without any sort of corresponding analysis of the profound psychological and sociological implications involved merely fosters another lie: the leaders of the U.S. government are all dishonest, unscrupulous, power-mad liars.

However, from different perspectives Arendt, Janis, and Irving dispel such a notion with scholarship and sensitivity. Arendt knows that people, even people in high places, lie; but she understands something about why they do and her insight is worthy of consideration. Her analysis of the circumstances surrounding the Pentagon papers does not shift any blame or responsibility for the obvious factual discrepancies but evaluates the situation in a more rational and appropriate context—there are no simple "goodguy—badguy" dichotomies. Human actions and reactions are far more complex than that.

Janis' "groupthink" argument offers an additional counter to Kahn's overly simple good/bad distortion. Unlike Arendt, the outright lie possibility is not considered. For him, groupthink or "concurrence seeking" in high level policy-making groups hindered people from accurately discerning and responding to reality. According to Janis, sometimes "concurrence seeking becomes so dominant in a cohesive ingroup that it tends to override realistic appraisal of alternative courses of action." This, of course, decreases independent critical thinking. Janis also projects that a likely result of groupthink, in addition to ignoring reality, is the development of "irrational and dehumanizing actions directed against outgroups." This would seem to suggest that groupthink kept chief U.S. decision-makers from accurately discerning the reality of the Vietnamese situation—hence unwarranted escalation and entanglement—hence My Lai.

Similarly, White, in "Selective Inattention," comments that "once an activity is well launched, people tend to retain thoughts that are in harmony with it and to discard others." This is explained as an attempt to avoid *cognitive dissonance*—screening reality to eliminate facts, events, and phenomena at discord or variance with present perceptions, assumptions, and expectations. White suggests, according to his research, that "through circular processes in a society, selective inattention may become self-reinforcing, cumulative—and catastrophic."

He applies this thinking to Vietnam and points out that the decision-makers "failed to pay much attention to six crucial questions." This is significant not because the men arrived at the "wrong" answers as regards Vietnam but because of the "nearly total absence of *evidence-oriented discussion*" of these questions in the Pentagon papers and other available resources of the period. "The questions apparently were not asked seriously and persistently because most of the top decision-makers regarded as reasonably adequate certain reassuring answers that they had already arrived at—answers that they did not subject to searching factual scrutiny." White then raises his six questions, scrutinizes the available evidence, and suggests that selective inattention played a significant role in determining the kind of "self-reinforcing, cumulative—and catastrophic" decisions made about Vietnam. He contends that the available evidence indicates that U.S. policy-makers ignored reality about Vietnam because once a basic policy was set ensuing discussion dealt primarily with "how to reach those objectives rather than with the basic direction of policy."

And so a lengthy analysis comes down to this. Life is not simple. It is too complex to be satisfied by the easy answer, the obvious indictment, the incontrovertible fact. Kahn would have us believe that Nixon, Johnson, *et al.*, are self-conscious liars. He offers the hard facts of concrete policy-reality juxtapositions to prove his point. But where Kahn accuses, Arendt, Janis, and White offer thoughtful psychological and sociological analysis. The latter, it would seem, is a more appropriate response to what is becoming a deeply ingrained national trauma. A retraction, however, is in order. This book is not a lie, as earlier alleged.

Arendt, of course, would call it a lie and suggest that the author was motivated by sophisticated notions of justification and righteous indignation. Janis would disagree. He would contend that Kahn, and those who gleefully read and respond to the book with songs of affirmation and praise, are victims of groupthink, "the nondeliberate suppression of critical thoughts as a result of internalization" of radical-liberal norms; and White would agree, with the qualification that critical thought may not be nondeliberately suppressed but that the reality screening of selective inattention denies the very existence of other possible reasons for the cognitive dissonance so superbly reflected by Kahn's scrupulous hymnody.

Joseph Pearson

◆

One in the Spirit. *By Madelon Brunson, Imogene Goodyear, and Geoffrey Spencer. (Independence, Missouri: Herald Publishing House, 1971. 72 pp. $1.00.)*

The General Department of Women of the Reorganized Church has prepared this course of study, which they consider appropriate for all adults in the church for the promotion of unity through a utilization of "all available resources for enlightenment, to exercise the greatest competency as stewards to demonstrate . . . total commitment" (Foreword).

The subject material is presented through six lessons, each interspersed with topics for discussion, apparently to reinforce the learning and retention of the information designed to achieve the desired unity.

"The Spirit of Enlightenment" lesson reminds the student of church leaders' emphasis upon the call to serious study, an essential if one is to participate intelligently in the mission of the church. However, the proposing of a need to submit religious ideas to "the scrutiny of reason" and "the demands of rationality" needs to be done in such a way as to meliorate the importance of that which is congruous with spiritual experience and testimony. Otherwise there may be an inadvertent promotion of leaning upon one's own understanding. The lesson is a reminder that too frequently individuals attempt to participate in kingdom-building activities with an inadequate knowledge of many helps already available to those willing to put forth the effort to find them.

"The Common Task" acknowledges the existence of a variance in views among the membership, with a reminder of the "vast body of insights commonly affirmed." There is a possible potential here to promote a continuing divergence as the norm rather than the developing of a synthesis. It would be unfortunate if a church of the restoration overlooked its original message in an effort to promote unity without a great deal of uniformity. This is something expected in uniting divergent organizations to cooperative efforts in achieving worthwhile economic and social goals, but not what we would expect in developing unity in Christ within a church. The Lord declared himself to be bound by obedience to what he said—*not* by what each thinks he said. With an awareness that *all the answers are not in,* we should profit by the Lord's declaration that "men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness" (D. and C. 58:5d). This seems also to be the theme of the First Presidency given in the foreword of *Exploring the Faith.*

"Stewardship of Personality" discusses the characteristic qualities of people relative to the purposes of God, and the search for stability through the family and worship that perfection may be achieved by developing one's "humanity to the highest expression of its unique potential under God." It is the trustworthy steward who produces an "increase through the exercise of discipline and the development of responsibility." One should learn to "transform his undesirable tendencies so that they work for us."

"Our Corporate Stewardship" deals with living in communities with others and the conditions that make this difficult. The "love enterprise calls for reborn persons . . . able to match themselves to the stringent demands of the day."

"Called to Commitment." Even though the commitment exemplified in the Savior may be unattainable, there is no excuse for stopping the struggle toward perfection, for "the higher the commitment the greater the demand on us for service and witness and interaction with our fellowmen." A commitment to Christ is a call to responsible action, a balance between worship and service. This commitment can be largely determined through discipline, a willingness to change, and a common need for faith and hope.

"The Committed Community" is expressed through Zion and the church's commitment to people where they are, a verbal witnessing accompanied by a life-style exemplified through love as expressed by Paul, having "no limits to its endurance, no end to its trust, no fading of its hope. . . ." (J. B. Phillips translation, I Cor. 13).

One in the Spirit deals with many problems and issues needing consideration and implementation if men and women are ever to become desirable citizens in God's kingdom. The overall goal seems clear enough, but specific objectives should be a part of each of the lessons so that both teacher and student are aware of their tasks. Learning opportunities are more meaningful when the teacher and the learner are actually experiencing the concepts in real life situations rather than in discussion only.

Is this to be a *plan of action* or only another philosophical excursion? The method of presenting the materials suggests the latter. Like most courses of study this one appears to be highly cognitively oriented. A good final examination could measure the extent of mastery of materials that have probably been presented many times before to church members; but will there be evidence of changed lives? A principal reason for teaching the gospel is to change men's hearts and lives. How effective can this course be in achieving this goal?

At the end of this course the adults of the church could probably know:

1. That they must seek learning from the best books and by faith. (What will they actually be doing to indicate that they are?)
2. That unity with Christ is possible. (What evidence will there be that they are moving in that direction?)
3. That their basic commitment is to Christ and that all other loyalties are related to this commitment. (In what new activities would they be engaged to demonstrate their individual and collective commitments?)
4. That the Church could discern demonic elements of our culture and eliminate them. (What will you confidently be able to expect of individuals and of the membership to indicate that they are preparing to accomplish this?)
5. That the committed individual serves God by witnessing His existence vocally, in activities, and through constructive living. (Will there be a demonstrated greater love of God? Of neighbors? Will there be an effort to fill the needs as they are determined?)
6. That they know the processes by which persons may be reconciled to each other. (Will individuals be making these kinds of reconciliations because of the experiences they have had in this course?)

A teacher's supplement to be used with *One in the Spirit*, providing specific objectives, learning opportunities, and evaluation procedures, could make this course a real experience for those participating. The course is copiously supplied with ideas pregnant with suggestions dealing with many of the necessary essentials for helping in achieving the desired oneness. Hopefully we would then be in a position to have our hearts "knit together in unity and in love, one toward another" (Mosiah 9:54).

E. LV Richardson

COMMENT

MISPLACED FAITH

Statements are often made to the effect that a certain doctrine or historical event is the ground of our faith. For example, "If the Book of Mormon is not a historical record, we might as well haul down the flag," or "If Joseph Smith was involved with polygamy, then I'm through with the church," or "If we are not the one true church, then I'm going to look for one that is." There have been several statements in this spirit in the last year in church dialogue and articles, such as in the September 1971 issue of *Courage*.

Most declarations of this type are polemical poppycock at best and tragically misleading as to what is fundamental or essential at worst. Anyone with a mature faith is a member of the church for complex and profound reasons that do not lend themselves to simplistic either-or-else ultimatums. Can you imagine Amos saying, "If Moses did not write the Pentateuch, then I'm going back home" or Jeremiah, with fire in his bones, discovering David had an affair with Bathsheba and deciding to join the popular crowd at court? In our own history why didn't Oliver Cowdery return to teaching after failing miserably to sell the *Book of Mormon* manuscript in Toronto even though supposedly commanded to do so by revelation? After the embarrassment of the financial chicanery at Kirtland it would appear to have been easy for Sidney Rigdon to rejoin the Campbellites. Or there is the profound statement of faith represented by Emma Smith, knowing all she must have known about her husband, still going with young Joseph to Amboy. When life pushes us beyond pat answers, we find out what we really believe in, that which is the ground of our being.

The tragedy of so much cheap talk about correct beliefs requiring assent (apart from the insecurity it represents) is that it creates division and misleads many as to what the life of faith is really like behind our symbols or myths. The church like the nation is going through cherry tree phenomenon (disillusionment upon discovering that Washington did not chop down the cherry tree, the Indians were not always the bad guys, etc.). A few years ago an article was published in the *Herald* establishing that Joseph Smith translated the *Book of Mormon* using a stone in a hat. Some people said, "If that is the way it was, I'm leaving." Others maintained that even if it were true it should not be told because it would shake the faith of others. What kind of hot house plants are we growing if the truth on one item of history shatters our faith! What has happened to the sturdy disciples who knew how human they were and how inadequate their conceptions but also steadfastly testified of *whom* they believed in?

Faith in the church or in Christ is, for many, a rich inheritance; it is in our bones, supported by profound experiences that nothing can gainsay and confirmed by the presence of the Spirit of God that gives abiding joy to the heart and perspective to the eye. Who dares to suggest that my faith or yours must conform to some popular and/or changing view of doctrine or is the pawn of some tidbit of historical understanding! Now, by nature some of us are interested in history (and may believe that half has not been told) or seek to express in doctrine our experiences with God or desire to perfect the church machinery; but man sees through a glass darkly and the deepest meanings of heart and spirit elude our words and cherished myths. The latter are themselves not the substance of what we believe and it is time we said so, where we can, and began to understand and to teach one another the common reality behind the images of our faith. There are areas of belief where this is already happening; e.g. our teachings about Zion. If we fail to succeed in this, the army of the Lord will continue to be riven by division and break up into regiments, brigades, and squads, each insisting that some single historical fact, particular doctrinal interpretation, or pivotal current practice is the lynchpin of it all. Instead of seeking to narrow the circle of fellowship we should seek to talk and act under the mandate of the mighty eighth chapter of Romans and confidently join that glad company of men and women who have gone out looking for a city whose builder and maker is God.

Richard B. Lancaster
Oberlin, Ohio

RESPONSE TO ELEFSON

Your last issue of *Courage* (Vol. II, No. 2) was most discouraging to me because of certain unsupported allegations appearing on pages 374 and 375.

The reference is to Vern Elefson's article, "Evangelism and Indigenous Culture," in which he makes grave and irresponsible charges which touch every ordained priesthood member of French Polynesia, every appointee who has served there, and the general officers of the church.

The editors may feel that the statement, "Articles published represent the views of the individual authors only, and not necessarily those of the editors," frees them from responsibility in cases such as this. But in my opinion, where an author maligns the integrity and character of dedicated persons without any supportive evidence, good editing would assure that his article would be corrected or not accepted for publication.

A "free discussion of issues" does not require the impugning of anyone's character, and a representation of "differing views" ought never to necessitate the use of unidentified, hearsay evidence which damages the good reputation of a single segment of the church's membership.

I therefore request the author, Vern Elefson, to substantiate his allegations with valid supportive evidence, inasmuch as the burden of proof rests with him. If he is unable to do so, it would be most appropriate for his apologies and those of the editors of *Courage* to be expressed as publicly as his charges have been.

Alan D. Tyree
Independence, Missouri

Editor's Note: While we do not feel that it is consistent with our policy to attempt to authenticate every statement by an author, Apostle Tyree's point seems well taken and we look forward to Vern Elefson's response.

A QUESTION OF METHODOLOGY

Richard Howard has performed an invaluable service by proving that Joseph Smith, Jr., did not understand revelation as the literal communication of certain words to the prophet.[1] If this is what one means by propositional revelation, then Howard has disproved propositional revelation as an explanation of what Smith did. However, Howard has not disproved the view of revelation as a message or particular information, in the general theory of which literalism is only an extreme form. In particular, by disproving Smith's acceptance of literalism, Howard has not shown that Smith understood revelation in an "encounter" sense.

I want to first distinguish more clearly between revelation as encounter (" 'the disclosure of the living God himself to man' ")[2] and revelation as nonliteralistic information. The first view considers revelation an experience in which understanding is given in a nonconceptual way. Revelation is neither particular words nor the general idea behind them but the understanding expressed only in personal experience with God.[3] The second view sees revelation as "certain knowledge or information about God and the church" (Howard's definition).[4] What should be noted is that the conceptual (second) view does not occur only in those interpretations which identify revelation with a specific set of words. The conceptual explanation can encompass those instances in which revelation is equated to a certain idea or concept but in which the specific words are not of importance.

Perhaps I can illustrate the difference in two examples. Let us assume a world in which men have no sense of sight but the other four senses exist. In this world, let us say the ultimate explanation of God would be to equate him with the color blue. God reveals himself in personal experience as the color blue to his prophet, but obviously this would make no sense to the other blind men. Thus, the prophet records his experience in terms of the other four senses (a soothing melody, a cool feeling, pleasure, all of which imperfectly suggest the color blue or emotions we would feel when perceiving it). In this instance God's nature is not equatable to any particular concept.

On the other hand, let us take a second world in which God is actually a star. The prophet need not describe God in the specific words "God is a star." He could also say "God is a twinkling light, or a part of a constellation, or a burning mass of hydrogen." Despite the record of the revelation not being tied to any particular set of words, we would have to assume that in fact there was really only one idea which could tell us about God.[5]

Mr. Howard's problem is that his methodology does not distinguish types of changes Smith made in the revelations. That Joseph Smith *in general* made changes in the written revelations can tell us only one thing: that he did not believe the particular words he put down on the page were literally God's. We can say nothing about an encounter view of revelation until changes dealing with clarification of a particular idea are separated from changes in which the conceptual framework itself is altered.

We have already suggested that an encounter view of revelation cannot be supported by examples of changes in which the same idea is expressed in several ways. In addition, it seems impossible to prove this view by pointing to changes in a given revelation in which two versions seem to be explained by a more abstract form of the same idea. Thus, we have not proved the encounter view by saying "we can talk of God both as red and as yellow; therefore God must be a color." The error here is that we are still trying to find an ultimate idea we can point to as being God by finding a more general expression that can substitute for any of the particular idea changes in the revelations. It is no better to say that God can be equated to a general idea than to equate him to a more concrete one. In either case everything there is to know about God should be found in a theology textbook.[6]

Mr. Howard has not yet developed a methodology that can meet his goal of supporting the encounter view of revelation. To do so he must show that the following kinds of examples can be found among Joseph Smith's changes of the revelations: (1) The *information* conveyed in a given revelation is *not significant in itself* but as it points to an understanding which can never be adequately expressed in any kind of words or ideas. (2) The *conceptual framework* found in a particular revelation was *not indispensable* to Smith. It will be necessary to show that Smith not only clarified and expanded an idea but that he felt free to substitute a second idea which had nothing in common with the first except that it pointed to the same religious understanding (and not to some more abstract version of the idea).[7] To fail to show that these conditions can be found among Smith's changes does not prove he did not understand revelation in an encounter sense. In every case Smith simply may have been satisfied with his initial conceptual framework and decided not to alter it in spite of the fact that an encounter doctrine would have allowed him this freedom. But until examples of such alteration are found, it can only be said with certainty that Joseph Smith did not endorse a literalist view of revelation.

1. Richard P. Howard, "Latter Day Saint Scriptures and the Doctrine of Propositional Revelation," *Courage*, 1 (June, 1971), pp. 209-225.

Howard, *Restoration Scriptures* (Independence, Missouri: Herald House, 1969), pp. 12-23; 194-263.

2. William Temple, quoted by Howard in *Courage*, p. 209.

3. Quoted by Howard in *Courage* from a statement of the RLDS Basic Beliefs Committee.

4. Howard, *Courage*, p. 209.

5. An example (*Restoration Scriptures*, p. 215) can also be pointed to in Sec. 17. The first version of a passage read, "to administer the flesh and blood of Christ" while the second read, "to administer bread and wine—the emblems of the flesh and blood of Christ." In both versions the idea of the sacrament remains unchanged though it is spoken of both in terms of Christ's body and the physical elements of bread and wine used in the sacrament.

6. Depending on how one reads it, Sec. 42's revisions could be considered examples of this sort. One could point to the two concrete ideas: God will forcefully usurp the Gentile's riches for his people, and God will give the riches of Gentile converts to his people. One could then suggest these two ideas are related by being instances of a third more general one: God is a concerned being who provides for his people.

7. The absolute criteria presented here must be translated into a working methodology appropriate to the kinds of situations typically found in the Smith revelations. Two examples Mr. Howard presents might be used as instances to support an encounter view. First, in Sec. 7 completely new information appeared in a revision despite the conceptual framework remaining unaltered. Depending on the nature of the addition one might argue that the new material could not have been related to the old in any way except that the same framework was used to present it. In other words, the new material and old were really two different ideas found illusively in the same kind of language.

Second, in Sec. 17 revisions seem to "clarify" the original position of the prophetic role to the point of almost contradicting it. Such an instance also does not reflect the adoption of a completely new idea to express religious experience. But on the other hand, can one consider idea B—which is a contradiction of idea A—to be the same idea?

Clare D. Vlahos
Centerville, Iowa

CLOSED COMMUNION

I feel moved to respond to a couple of things in the September, 1971, issue of *Courage*. The first is "closed" communion, and the second is Howard Liggett's article, "On Means and Ends."

I was heartened by the article and editorial comments on closed communion. I suppose this interest stems in part from the fact that I was one of the authors of the communion resolution presented at the last Conference and might be the reason I feel there are a couple of ideas which have not been considered.

To start with, there is no direct command that I've been able to find which specifies closed communion. On the other hand, direct, word-for-word prayers were given. It seems to me the Lord had an excellent opportunity at that time, if he so desired, to specify RLDS exclusiveness. As he did not, it appears we are free to imply, at the very least, that "open" communion deserves equal consideration with "closed" communion. It looks to me like there is need for us to be reminded that *we* have selected the latter even though "open" communion makes better sense today if we really believe that we are his chosen people and that it is our commission to carry his program into the world. I trust that each of us in the church knows that nonmembers have partaken of our communion from time to time. Now I've heard the excuse when someone is served accidentally or even on occasion when a nonmember insists on being served: "God will understand," or, "Well, we aren't perfect." Or, "They will have to answer for their own actions." Don't we find ourselves looking a little like God's other chosen people, the Jews? I recall a number of their laws and rules which Christ put aside in his concern for people. May I suggest "open" communion with a renewed emphasis and effort on *remembering him*.

My second concern is for the two factions now in existence in the church. I believe I would be safe naming them liberal and conservative. We've heard much talk from time to time in the church about the discerning of spirits and something of what those spirits are (Spirit of Love and Spirit of Hate—Sections 130:8 and 131:4 of the D. and C. may very well prove to be *our* "Early Warning System"). With this in mind, I would invite everyone to read again that which Don Landon has written (and other "liberals") and Howard Liggett's article in the September, 1971, issue of *Courage* (maybe a few "TLO's" and "Zion's Warnings" as well). After reading, ask yourself this question: "What spirit do I sense coming from each?" You decide.

W. H. Sellers
Belmont, Calif.

A RICH QUALITY EXPERIENCE

Some time ago, in a congregational business meeting, there was an unusual amount of interest in the individual responsibilities of the various leaders. The young people were there and participating in a vigorous way, which was especially fashionable at the time. A very young person (or so he seemed to many) had just been nominated to the Finance Committee along with the same people who usually were elected to such responsibilities. More people had been nominated than there were openings.

Out of a real concern for what might happen, one of the elders rose to his feet and commended the congregation for their involvement of the young and at the same time expressed a real concern that the Finance Committee needed people with *experience in the past.* He said that we should therefore give preference to the older people, who had been around longer and who had that experience.

Another elder immediately arose and agreed that the committee needed people with experience and asked what could be more appropriate than the *experience of the present.* This could be represented only by one who was going through that experience now. In order for the committee to function in the proper way, a balance of past and present experience would be needed.

I am reminded that a pleasant musical sound is said to be a rich one—it has quality. When that sound is carefully examined in the laboratory, one finds that there is present not just one musical note but a wide variety of notes, each with a very definite relationship with all of the others. Without the wide variety of notes, the sound is neither rich nor pleasant.

It seems to me that the second elder was pointing to a quality experience by calling for both past and present to be represented. Now that the demands that the young be involved have faded a little and both the older and the younger have slackened their paces some, we would do well to realize what a rich quality experience is.

William H. Kelly
East Lansing, Mich.

CHRIST ESTABLISHED THE WAY

Editor's Note: *We solicited responses to Geoffrey Spencer's article, "The Spirit and the Forms: Church Life and Order in the First One Hundred Years," from two people. One reply was received, and is printed here.*

Jesus Christ is the founder, the builder, the sustainer and finisher. All honor, truth, and light center in him; any real success must be measured from him. He is the Way of life, and all true hope finds its fulfillment in him. He humbled himself before people, organized his body for people, revealed his life to people, and gave his life in the place of people. To seek authority or justification from any other source is to turn from light to darkness; it is to give up assurance for confusion and uncertainty. The measure of any person, group, and age can be ascertained accurately only by determining their relationship with Christ.

The Lord Jesus Christ did his own work; he asked people to share in it with him. His work was the salvation of all, to make available immortality and eternal life. In the accomplishing of this, he organized his church, establishing it as his body in whom all could lay hold of the power of God unto salvation, becoming God's children.

Initially he built his church among the house of Israel in Palestine and America. Being a God of law and order, he organized his church with officers or ministers and by ordination gave them authority to function for him (John 15:16, III Nephi 8:70-71, Moroni 2:1-3, Matthew 18:18; all biblical references are from the Inspired Version).

The priestly order established by Christ was to serve or meet people's needs, which are caught up in three major areas: (1) Apostolic: Missionary outreach brings men to believe in the Lord and accept his atoning ministry. This is caught up primarily in the work of the Twelve and Seventy (Luke 10:1-25). While there are a number of references to the Seventy such as those made by Eusebius, most have passed over this office until the Restoration. (2) Prophetic: Those who believe need the manifestation of the divine Mind to grow into the image of God spiritually (I Corinthians 2:7-16). (3) Teaching: When a person accepts Jesus as the Christ, choosing to live in him, that person needs to be sustained and nourished in the good things of God's kingdom. As Apostle Peter admonished: "Feed the flock of God which is among you" (I Peter 5:1-3).

The apostle Paul enunciated these areas of ministry in the church this way: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers" (I Corinthians 12:27-28). Within the scope of these ministries we find all the offices God placed in the church. With ministry provided by God through his ministers such as elders, priests, apostles, prophets, evangelists, pastors, teachers, those who respond to this ministry not only grow in knowledge, graduating from the precepts of men to the truth of eternity, but find true fellowship and unity with the saints of God and can develop in perfection coming unto the measure of the stature of Christ himself (Ephesians 4:11-15, Moroni 3).

The worship of God should always be subject to the direction of the Holy Ghost. As the Lord has directed, "It always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit" (*Doctrine and Covenants* 46:1b).

The scriptures provide a number of examples and some instruction which can be of benefit in worship. We learn of Jesus preaching and teaching, baptizing, ordaining, blessing and healing, prophesying and counseling, rebuking, casting out devils, reading from the scriptures and bearing his testimony, witnessing of his Father and the experience he knew from eternity. He directed believers to kneel in prayer; he also knelt (III Nephi 8:14-16, 9:16-19). He gave instruction for prayer: "And as I have prayed among you, even so shall ye pray in my church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you" (III Nephi 8:48-49). He gave instruction for performing baptism in water by those given such power (III Nephi 5:18-28). He established the order and service of the "Lord's Supper," the prayers, the officers with authority to administer such prayers, as well as who could partake and who was not worthy (Moroni 4:1-4, 5; III Nephi 8:28-44, 59-65). The apostle Paul wrote of spiritual manifestations saying they were given to "profit" or help all in their course in Christ (I Corinthians 12:1-13). Also he wrote that only one person should speak at a time so all could learn (I Corinthians 14:31). "For God is not the author of confusion, but of peace, as in all churches of the saints" (I Corinthians 14:33). While without detail, perhaps the most comprehensive insight into worship in the early church, or at least one part of it, is caught up in Moroni's comments: "And their meetings were conducted by the church, after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach or exhort, or to pray, or to supplicate, or to sing, even so, it was done" (Moroni 6:9).

The teachings of Jesus were not initiated when he came into the flesh; they were established from before the foundation of the world. He said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:16-17). The doctrine of Christ was the same teaching recorded in Genesis as being among people from the time of Adam. "And thus the gospel began to be preached from the beginning, being declared by holy angels, sent forth from the presence of God; and by his own voice, and by the gift of the Holy Ghost. And thus all things were confirmed unto Adam by an holy ordinance; and the gospel preached; and a decree sent forth that it should be in the world until the end thereof" (Genesis 5:44-45).

The writer of Hebrews (6:1-3) gives a concise listing of the principles of Christ's doctrine. Jesus said it was his doctrine that contention and anger among people should cease, that all should believe in him, repent, be baptized, receive the fire and Holy Ghost, and receive the kingdom of God as a little child. Those who failed by refusing to accomplish these things would be damned (III Nephi 5:29-43). Jesus promised that if the church bore his name and was built upon his gospel, the Father would show his works in it (III Nephi 12:18-24). To receive the full benefit of life in him, each person must endure all things required to remain faithful to the end of life. The scriptures state: "The people were astonished at his doctrine; for he taught them as one having authority from God, and not as having authority from the Scribes" (Matthew 7:36-37). No one can know God or come to him without the doctrine of Christ (II John 1:9).

Jesus unveiled two courses available to people. One is natural to humans and the "many" who follow it, but the end is destruction. The other is the way of life. It is a narrow way and there are but few who trouble themselves to find it (Matthew 7:22-23). Jesus identified himself as being the way, the truth, the life (John 14:6). To live in Christ requires death. We must give up our life for his sake that we may gain life in him (Matthew 10:34). The apostle Paul put it this way: "And he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore, henceforth live we no more after the flesh; yea, though we once lived after the flesh, yet since we have known Christ, now henceforth live we no more after the flesh. Therefore if any man live in Christ, he is a new creature; old things are passed away; behold, all things are become new" (II Corinthians 5:15-17). Jesus spoke of entering this new life in him in terms of being born again (John 3:1-8, II Nephi 13:19-32).

People cannot follow the way of the world and the way of Christ. The contrast becomes apparent in life. Those who accept adultery, fornication, uncleanness, lasciviousness, homosexuality, idolatry, witchcraft, hatred, greed, envious rivalry, strife, seditions, heresies, robbery, murder, drunkenness, revelings, are those who cannot inherit the kingdom of God (I Corinthians 6:9-10, Galatians 5:16-21).

Those who find and receive life in Christ obtain different characteristics or fruits. These are manifest in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, hungering and thirsting after righteousness, being the salt of the earth, being a light in life, doing good for evil, growing in perfection by keeping God's commandments (Galatians 5:22-26, Matthew 5:1-50). As the apostle Paul wrote: "They that are after the flesh cannot please God. But ye are not after the flesh, but after the Spirit, if so be that the Spirit of God dwell in you. . . . For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption; whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of

God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:8-9, 14-17).

Jesus established his church among Israel (Matthew 16:14-20). They had a long background of experience with divine covenants and priesthood. This alone would justify an assumption that the church among the Jews had a more perfect organization. When Christ set his church in order among the Nephites, the scripture indicates it was after the same order as the church in Palestine. Establishment of the church and priesthood beyond the covenant people was a special dispensation for the salvation of the Gentiles. The Jews rejected the Christ, and the kingdom of God was taken from them and given to the Gentiles (Matthew 21:52-53). Thus for any to try and establish Christ's doctrine and organization by appealing to the Gentiles is to pursue a course of unsound conclusions. The Gentile Christians had to learn a new religion. The church and doctrine were not theirs to perfect, but to the contrary, the ministry from the Jews to them was to bring them to perfection in Christ.

Apostle Paul writes of the Gentiles as wild branches grafted into the good olive tree, which was contrary to nature (Romans 11:17-24). If the priesthood and doctrine are not found expressed in continuity or perfection among the Gentiles, it was because of their inherent inadequacy which the gospel in the power of the Spirit sought to overcome and correct. As long as the church was with a portion of Israel (John 4:24), authoritative scripture continued to be written. With the gospel going to the Gentiles, this wild branch began to bring forth different fruit, scripture ceased being written, and the form changed. From this sprang the speculation of what doctrine and offices really constituted Christ's church. The apostle Paul squarely represented the problem when he wrote: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" (Galatians 1:6).

The greatest enlightenment of God's movement in the church and salvation of souls is available in the latter day restoration of his church and preisthood. In it people can break free from the bonds of the relative and gray zones and gain a new and clearing vision into the kingdom of an unchanging God who ordains men with divine priestly authority and endows people with the opportunity of enjoying the absolutes of the gospel of his Son. In this is found the way of abundant life. Again, as the apostle wrote: "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Galatians 1:11-12). He established the way.

William S. Whenham
Independence, Missouri

MORE ON PLURALISM

The editorials on pluralism in the recent issue of *Courage* are both very interesting. From our own involvement in the matter which is discussed we would feel free to make some comments. We feel Richard Clothier has covered much of the subject, from the pastorate viewpoint, so our comments will be limited to Brother Lorne White's article and some inaccuracies we have noted. It is interesting that the editorial is restricted to illustrations of one congregation's encounter with the issue at hand rather than the broader subject he proposes to discuss.

Some of the areas where we find ourselves in disagreement with Brother White are outline below.

1. We feel most who have attended the morning worship services of the Lamoni congregation are aware that there are numerous alternate forms of worship which have been effectively executed over the past several years.

2. Brother White indicates that ". . . the group in Lamoni petitioned

the Lamoni Stake leadership for permission to meet in the basement of the church during the 11:00 a.m. hour on Sunday." Actually, the first request of this type was made directly to Sherman Sheppard, presiding elder of the Lamoni congregation for the 1969-70 church year. Discussions ensued with stake officers. The Stake Presidency supported Elder Sheppard's position. When the request was later renewed, it was again directed to the Lamoni pastorate. The decision of the pastorate was again sustained by the Stake Presidency. The third time the matter was ruled on, it was done so by the presiding elder and concurred in by the Stake Presidency. Therefore, it should be clear that the petition was not originally directed to stake leadership, except as a presiding elder is an assistant to the Stake Presidency.

3. Reference by Brother White indicated that the elected leadership gave as their reason for denial, "... the fear that such an alternative situation would be divisive, and would cut into attendance at the 11:00 a.m. period." To quote from the letter, "The decision reached is to maintain only one adult worship service at the regular morning worship hour. It is felt that two services in competition would be more divisive than unifying. However, the facility here would gladly be made available at other times for experimental worship and discussion."

4. Brother Lorne is correct that in a business meeting there was some discussion on the matter. He interprets the motion as a violation of parliamentary rules. The minutes of the motion in question state that a substitute to the substitute was moved and seconded in which the congregation was asked to "... support the Presiding Elder in the decision already rendered concerning simultaneous services in the morning worship hour." Two of the most capable parliamentarians in the church plus a third who has served in government all agree after examination of the proposals that the second substitute motion was in order. Further evidence of responsiveness of the elected leadership is noted in the request that this matter come to the body in a special business meeting which they called for that purpose, even though their responsibility includes the making of decisions such as the one cited along with the total use of the facility and the programming of activities.

We have been constrained to limit our comments to point out the inaccuracies which we note throughout the article. Such errors support the stance of the writer but we believe these expressions are quite different from the facts and we could not let these inaccuracies go by unchallenged.

The Lamoni Stake Presidency
By: J. Nelson W. Badder

A LIVING ANACHRONISM

Recently I asked a friend of another denomination how they were able to start a new congregation of their church in our community with such a small base and even support a minister. He replied that their "headquarters" assisted them with the minister's salary for five years, and then they were on their own. (If they didn't make it, the assumption was that the man's time and effort could better be spent in a more fertile community and the headquarters shifted their money and men for greater results.)

In our local newspaper I have in the past few years read about missionaries visiting in our community who had been on assignments to foreign countries for 15 to 20 years. The articles stated that when they went to the community to represent their church they were the only members. And now, after the 15-20 years of work in their respective foreign communities, they had large and active congregations with schools and other programs (medical, etc.) under way.

It is interesting to note that these men did not run all over India or Africa holding two- or three-week preaching series. They each spent their entire efforts directed at a single community of people.

* * *

A circuit rider played an important part in religious life in pioneer America and probably even made some impact well into the early twentieth century before the advent of modern methods of communications such as mass publications, radio, and TV. Today his role has diminished to almost nil, and most people probably even have trouble associating "circuit rider" with a definition.

Yet, by another name this anachronism lives on. In the RLDS Church he is our "domestic missionary." It is not his fault if times have changed completely and his coming into a congregation and preaching a two- or three-week series just doesn't do the job in our modern society.

His appearance in an early twentieth-century community might once have provided many interesting evenings of religious education and activity, but today the "missionary" hardly even produces a ripple among the congregation of people he has come to minister to. And, after he is gone, who does all the follow-up; and how often do things quickly "return to normal," as if he hasn't even been there at all? (Be honest in your truthful evaluation of your last "missionary effort.")

If we are really honest with ourselves, isn't it true that since at least 1945 (perhaps even earlier) this approach has gone slowly downhill and that today it is outdated? Why then do we continue to delude ourselves that our missionaries must "run" all over our districts spreading themselves so thin that a large part of their fine efforts are really wasted?

* * *

The 1968 report of the Council of Twelve to the World Conference said:

> We cannot report very many great outward evidences of progress during the past two years. Baptisms in 1966 numbered 4,528. *We hope that was the bottom of a steady decline for a decade*,, By contrast, there were 5,194 baptisms during 1967. This can be the beginning of an upward trend (p. 67). [Italics mine.]

Unfortunately 1967 *was* a bright spot in that "steady decline for a decade," for 1968 brought only 4,624 baptisms, and 1969 a still lower 4,342. (The baptisms for 1970 showed a slight rise to 4,871; but when all these figures are cut to domestic baptisms (U.S. and Canada), the decline is shown as follows: 1968—4,087; 1969—3,915; 1970—3,646.)

* * *

Nearly fifteen years ago a friend of mine proposed to me something along the lines that our branches and the church would not begin to make much progress or have a great deal of effect until branches had full-time manpower available. He felt that today's world required more than part-time people were able to give. I was quite surprised at the time and rejected the idea without a great deal more thought.

Today, perhaps as my friend did earlier, I too can see the critical need for regular, consistent, available help in the development of our congregations. The need is probably more glaring in the urban and suburban areas, but it exists even in the rural branches.

Imagine the progress and development that would have taken place in your congregation during the last year if there had been someone available to follow up all the many and varied contacts that the local branch had last year: visits to missionary contacts, the sick, the reluctant young, the inactive adult, the disjointed family, the needy, etc. (Imagine the change in your congregation if full-time manpower had been available in your branch for the past five or ten years.)

Ideally the standing priesthood should be able to handle this. Realistically, in our specialized, urban age most branches lack enough manpower and time to cover all the demands and specialized approaches.

* * *

Why then do we continue with our "living anachronisms"? Why not examine and discuss new approaches to our domestic missionary effort? One possible new approach that I see is not really completely new to the church, for in many cases we already tend to use it in our "Missions

Abroad," and most other denominations use it domestically as well as abroad.

It is within the realm of possibility that every branch which desired full-time manpower could and should have its own missionary to branch and community. (Note that I say missionary, as I do not propose that the man should serve as pastor.) Congregations would continue to elect a local elder as branch president; the missionary (full-time) would become their growing edge. His concern would be people and their growth toward Christ and His church. (He would not be an administrator.)

* * *

To implement this program would require assistance from the World Church for most branches, although some could start without help. First, the World Church could assist in bringing together men and congregations as sort of a clearinghouse through recruitment and training. Second, the World Church could assist branches by providing sliding financial assistance for a limited period. Third, the World Church could provide the needed programs of group insurance, pension plans, purchasing in mass, etc. The World Church would benefit from such a program over a period of years by finding a more stable base of support at home and could thus direct its eventual financial efforts toward unorganized domestic areas and missions abroad, although still carrying on a continuing program of recruitment and training of men to fill the growing domestic demands for manpower.

Probably the second part (financing) of the program outlined requires the most explanation. Since the World Church would not have the immediate financial resources or manpower to assist every branch at once to obtain a missionary, it would undoubtedly be necessary to limit the number of branches being assisted each year to about 20-30 new branches.

Remembering that the proposal is for the World Church to provide "sliding financial assistance" to get the program off the ground, such assistance could vary greatly. At the beginning of 1970 there were 18 congregations in the church with 500+ membership. It would seem natural, because of their size, that the World Church could encourage them to hire a missionary without assistance; or if a study showed help needed, the World Church could assist them for the first year only with a 50-50 salary split.

In 1970 there were 75 branches in the 300-499 range of membership. Their assistance for missionary salary might be on a three-year program with a split the first year of 30 percent local and 70 percent World Church, second year 50-50, and third year 70-30. (Any branch able to do so could assume full financial responsibility faster, and no branch should be required to participate.)

Some 118 branches in 1970 had memberships between 200-299. These congregations might need financial assistance for four years on a split of 20-80, 40-60, 60-40, 80-20.

In 1970 we found 338 branches reporting a membership of 100-199. These branches would probably need a full five-year financial program (remember other denominations use a five-year program) of 15-85; 30-70; 45-55; 65-35; 80-20. This would require from them a small start and build up to the sixth year of full financial responsibility by the local branch.

This program could not be implemented overnight, but rather on a basis of adding 20-30 new congregations each year as finances became available. As local areas stabilized and grew through this extra support and effort, it might be possible to add even 30-40 new congregations to the program each year.

In the short run it would for a period of possibly 5-10 years cut down on the number of World Church missionaries available to some domestic areas, but it would be at the same time concentrating on strengths and in the long run would release and should increase tithes for hundreds of men. There would immediately still be the same number of men in the "field," only their thrust would be changed; and shortly the number of men in the "field" would grow rapidly and dramatically.

I think that this approach would

certainly make a lot more sense than having 80-100 men crisscrossing the country as is presently done, each holding forth for a few weeks and moving on, leaving behind the problems and need for ministry.

* * *

No branch would be required to participate in this type of program, unless it wanted to eventually have a missionary available full time in its community. The missionary would not assume the administrative work of the local priesthood but rather would be the person assigned to outreach ministry.

If you are one, and I was one in the past, who would like to argue that our missionaries are to go into places that are unorganized to preach the gospel, then I would ask, how much more unorganized can we be with only two branches inside the city limits of Chicago trying to minister to nearly 3½ million people? (If you need further convincing, pick your own area or examine our effort in New York City, Miami, Los Angeles City proper, San Francisco, etc.) I would even compare my own small branch trying to misister to a community of nearly 80,000 to pretty unorganized territory, with parts of town being "untouched." Any large metropolitan area like Chicago could probably absorb all the manpower we could muster, but we aren't making much of a dent now with a two- to three-week series once or twice a year.

* * *

This proposal is only bare bones in outline and might need additional modifications, but isn't it time for us to sit down, examine, discuss, and formulate a missionary approach for the twentieth century—before it is over? We are wasting much of our precious manpower and resources with our nineteenth century "living anachronism," and the fine talent of our good and dedicated men goes, in many cases, down the drain.

Unless we are willing to examine, discuss, and then change, those baptismal figures will just continue to decline and no one will ever figure out why.

William F. Settles
Aurora, Illinois

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